

INTERCOURSE BETWEEN  
INDIA  
AND THE  
WESTERN WORLD

FROM THE EARLIEST TIMES TO THE  
FALL OF ROME

BY

H. G. RAWLINSON, M.A., I.E.S.

Professor of English at the Deccan College, Poona  
Author of *Baktria, The History of a Forgotten Empire*,  
*Indian Historical Studies, etc.*

Cambridge:  
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1916

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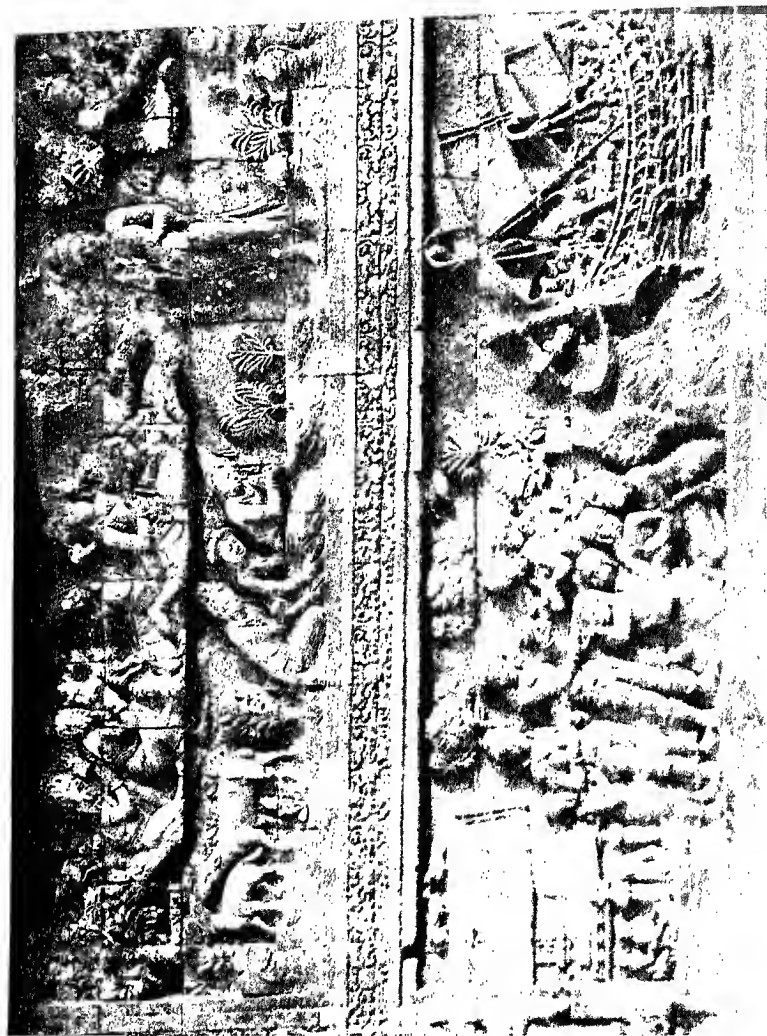
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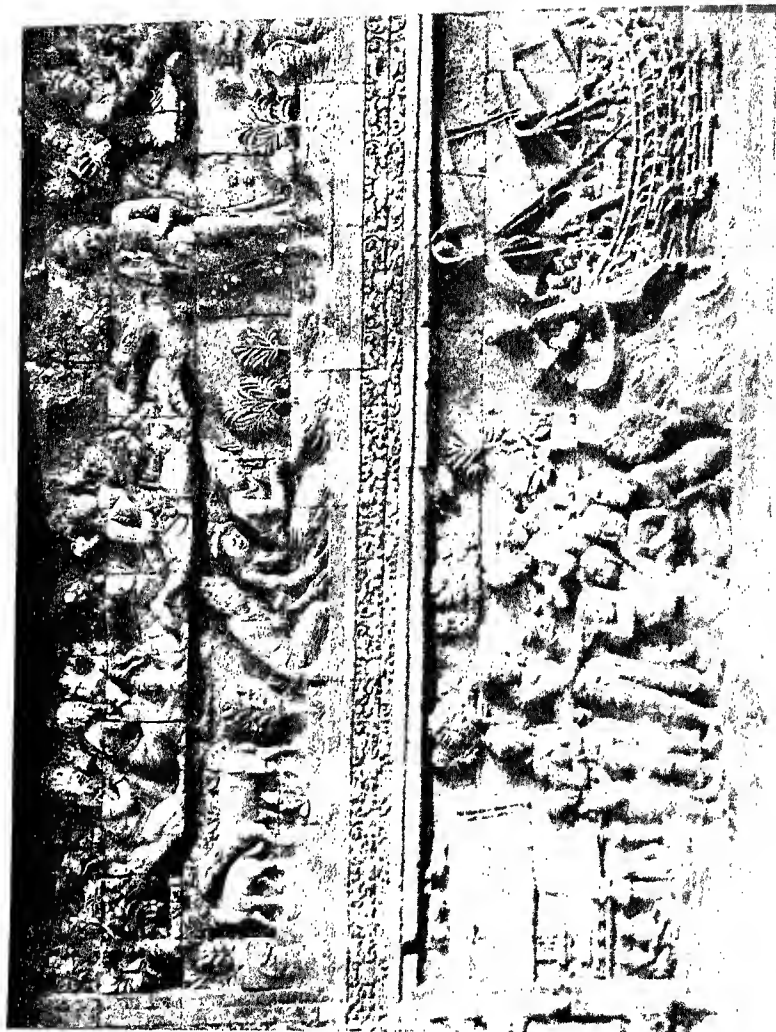
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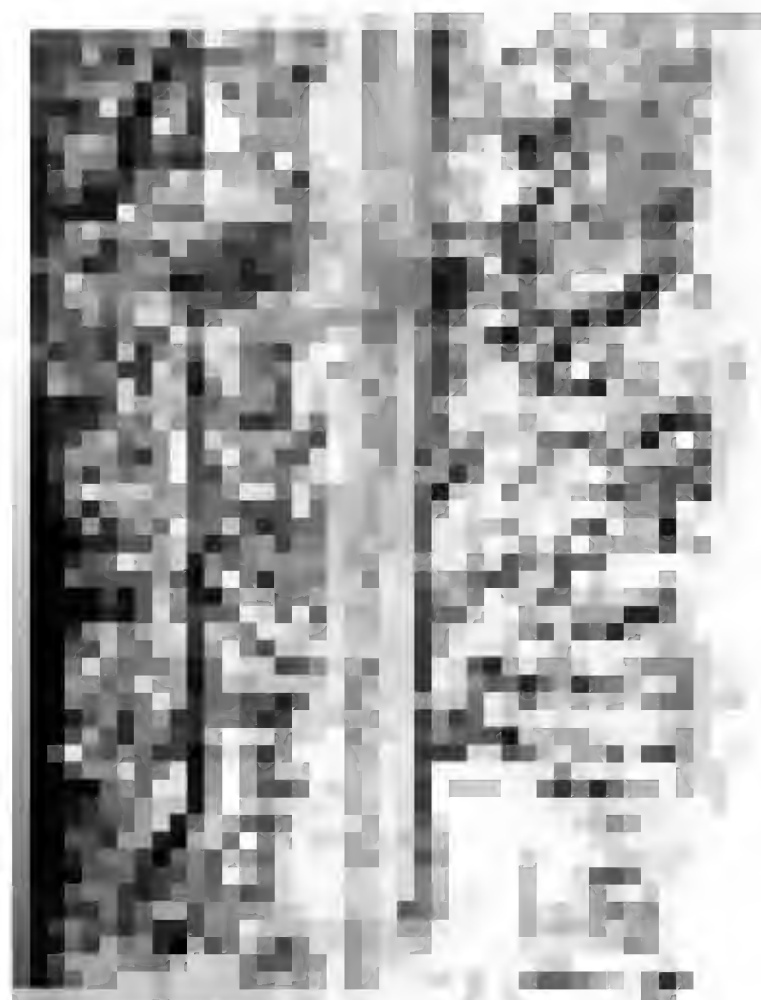
A Hindu shipwreck, at Java





A Hindu deity, seated at Java

*— Hindu Deities*



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## PREFACE

I HAVE attempted, in this monograph, to furnish a succinct account of the intercourse between India and the Greco-Roman world from the earliest times to the fall of Rome. This subject has never, so far as I am aware, been dealt with as a whole in any English work. Yet it is replete with interest to the student of Hellenism in its wider and more neglected aspects, and to Orientalists, who depend largely upon references in Greek and Roman authors for information about many obscure points of Indian History.

I have, so far as possible, consulted every passage bearing upon India in Roman and Greek Literature. Many, but not quite all, of these passages have been collected, annotated, and translated by the late Dr J. W. McCrindle, in his six valuable volumes of translations of such references. On these the present monograph is very largely based, though I have, in nearly every case, referred to the original text rather than to the translation.

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The difficulties of a work of this kind are considerable in India, where up-to-date libraries are few and far between, and the verification of references is proportionately tedious and laborious. I owe, therefore, a special debt of gratitude to Professor E. J. Rapson, who has read through my proofs, made numerous suggestions and corrections, and assisted me in many ways; to Dr P. Giles, Master of Emmanuel College, for criticisms and references; and lastly, to the authorities of the University Press, for their unfailing courtesy and promptitude. The map is reproduced by kind permission of Messrs Longmans, Green and Co.; the coin plate was prepared at the British Museum, under Professor Rapson's directions. The photographs are produced with the permission of the Director General of Archaeology, with the exception of the Javanese plate, which I owe to Mr H. J. Lewis, of the Atelier at Soerabaia.

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## MAP

INDIA AND CENTRAL ASIA . . . . .	<i>at end</i>
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## ERRATA

- p. 5, l. 7 for *Tamralipti* read *Tāmralipti*  
p. 17, footnotes, l. 7 for *Banbury* read *Bunbury*  
p. 25, l. 15 for *Uttarakuru* read *Uttara-kuru*  
p. 27, l. 4 for *Paśchādāṅgulaḥ* read *Paśchādāṅgulaḥ*  
p. 47, footnotes, l. 4 for *Sakuntalā* read *Śakuntalā*  
    l. 7 for *The Tamils a Hundred years ago* read *The  
    Tamils eighteen hundred years ago*  
p. 59, footnotes, l. 1 for *Kalanus* read *Kalanos*  
p. 90, footnotes, l. 4 for *Rhinocolura* read *Rhinokolura*  
p. 100, l. 20 for *Seleucids* read *Seleukids*  
p. 142, footnotes, l. 6 for *Loëb* read *Löb*  
p. 162, l. 19 for *Takhasilā* read *Takshasilā*  
    for *Antalkidas* read *Antialkidas*  
p. 163, footnotes, l. 5 for *Panēmus* read *Panemus*  
p. 164, footnotes, l. 1 for *Scythic Kings* read *Scythic Coins*  
p. 170, l. 23; p. 172, l. 3; p. 174, l. 3 for *Kālidāsa* read *Kālidāsa*

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## CHAPTER I

### FROM THE EARLIEST TIMES TO THE FALL OF BABYLON

'Quinquiremes of Nineveh from distant Ophir  
Rowing home to haven in sunny Palestine :  
With cargoes of ivory, and apes and peacocks,  
Sandalwood, cedarwood, and sweet, white wine.'

J. MASEFIELD.

FROM prehistoric times, three great trade-routes have connected India with the West. The easiest, and probably the oldest of these, was the Persian Gulf route, running from the mouth of the Indus to the Euphrates, and up the Euphrates to where the road branches off to Antioch and the Levantine ports. Then there was the overland route, from the Indian passes to Balkh, and from Balkh either by river, down the Oxus to the Caspian, and from the Caspian to the Euxine, or entirely by land, by the caravan road which skirts the Karmanian Desert to the north, passes through the Caspian Gates, and reaches Antioch by way of Ktesiphon and Hekatompylus. Lastly, there is the circuitous sea route, down the Persian and Arabian coasts to Aden, up the Red Sea to Suez,

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and from Suez to Egypt on the one hand and Tyre and Sidon on the other. It must not be supposed, of course, that merchandise travelled from India to Europe direct. It changed hands at great emporia like Balkh, Aden or Palmyra, and was often, no doubt, bartered many times on the way. This accounts for the vagueness and inaccuracy of the accounts of India which filtered through to the West in early times. A story is always vastly changed in passing through many hands.

Trade between the Indus valley and the Euphrates is, no doubt, very ancient. The earliest trace of this intercourse is probably to be found in the cuneiform inscriptions of the Hittite kings of Mitanni in Kappadokia, belonging to the fourteenth or fifteenth century B.C. These kings bore Aryan names, and worshipped the Vedic gods, Indra, Mitra, Varuna, and the Ásvins, whom they call by their Vedic title *Nāsatyā*. They were evidently closely connected, though we cannot yet precisely determine how, with the Aryans of the Vedic Age, who were at that time dwelling in the Panjāb<sup>1</sup>. It has been claimed that the word *Sindhu*, found in the library of Assurbanipal (668-626 B.C.), is used in the sense of "Indian cotton," and the word is said to be much older, belonging in reality to the Akkadian tongue, where it is expressed by

<sup>1</sup> These names were discovered by Prof. Hugo Winckler on a cuneiform tablet at the Hittite capital of Boghazköi, in 1907. See Ed. Meyer in vol. 42 of Kuhn's *Zeitschrift*, and the discussions by Oldenburg, Keith, Sayce, and Kennedy in *J.R.A.S.* 1909, pp. 1094-1119.



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ideographs meaning "vegetable cloth<sup>1</sup>." Assurbanipal is known to have been a great cultivator, and to have sent for Indian plants, including the "wool-bearing trees" of India. At any rate, we know that the cotton trade of western India is of great antiquity. The Indians, when the Greeks first came into contact with them, were dressed in "wool grown on trees<sup>2</sup>." In the *Rig Veda*, Night and Dawn are compared to "two female weavers<sup>3</sup>." We may perhaps trace to this source the Greek *σινδών*, the Arabic *satīn* (a covering), and the Hebrew *sadīn*<sup>4</sup>. Similarly the Hebrew *karpas* and the Greek *κάρπασος* come from the Sanskrit *karpāsa*. Logs of Indian teak have been found in the temple of the Moon at Mugheir (the "Ur of the Chaldees") and in the palace of Nebuchadnezzar, both belonging to the sixth century B.C., and we know that the trade in teak, ebony, sandalwood and blackwood, between Barygaza and the Euphrates, was still flourishing in the second century A.D.<sup>5</sup> In the swampy country at the mouth of the Euphrates, nothing but the cypress grows well.

On the obelisk of Shalmaneser III, 860 B.C., are apes, Indian elephants, and Baktrian camels; and

<sup>1</sup> Sayce, *Hibbert Lectures*, 1887, p. 138. Max Müller, *Physical Religion* (1891), p. 25. This has been since doubted, however.

<sup>2</sup> Herod. III. 106.

<sup>3</sup> *Rig-Veda*, II. 3. 6.

<sup>4</sup> Mentioned in Isaiah III. 23, among the *foreign luxuries* imported into Judaea. The A.V. translates it "fine linen." Linen and cotton are often confused in ancient literature. Flax, of course, came from Egypt.

<sup>5</sup> *Periplus Maris Erythraei*, § 36.



Age Group	Should Take Action (%)	Should Not Take Action (%)
18-29	85	15
30-49	85	15
50-69	85	15
70+	85	15

The first step in the process is to identify the problem. This involves gathering information about the situation and the people involved. Once the problem is identified, the next step is to analyze it. This involves breaking the problem down into its components and understanding how they are related. The third step is to develop a plan. This involves deciding on the best way to solve the problem and the steps that need to be taken. The fourth step is to implement the plan. This involves putting the plan into action and making any necessary adjustments. The final step is to evaluate the results. This involves checking to see if the problem has been solved and if the solution was effective.

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1. The first step is to identify the problem. In this case, the problem is that the company is not meeting its sales targets.

ideographs meaning "vegetable cloth<sup>1</sup>." Assurbanipal is known to have been a great cultivator, and to have sent for Indian plants, including the "wool-bearing trees" of India. At any rate, we know that the cotton trade of western India is of great antiquity. The Indians, when the Greeks first came into contact with them, were dressed in "wool grown on trees<sup>2</sup>." In the *Rig Veda*, Night and Dawn are compared to "two female weavers<sup>3</sup>." We may perhaps trace to this source the Greek *σινδών*, the Arabic *satīn* (a covering), and the Hebrew *sadīn*<sup>4</sup>. Similarly the Hebrew *karpas* and the Greek *κάπρασος* come from the Sanskrit *karpāsa*. Logs of Indian teak have been found in the temple of the Moon at Mugheir (the "Ur of the Chaldees") and in the palace of Nebuchadnezzar, both belonging to the sixth century B.C., and we know that the trade in teak, ebony, sandalwood and blackwood, between Barygaza and the Euphrates, was still flourishing in the second century A.D.<sup>5</sup> In the swampy country at the mouth of the Euphrates, nothing but the cypress grows well.

On the obelisk of Shalmaneser III, 860 B.C., are apes, Indian elephants, and Baktrian camels; and

<sup>1</sup> Sayce, *Hibbert Lectures*, 1887, p. 138. Max Müller, *Physical Religion* (1891), p. 25. This has been since doubted, however.

<sup>2</sup> Herod. III. 106.

<sup>3</sup> *Rig-Veda*, II. 3. 6.

<sup>4</sup> Mentioned in Isaiah III. 23, among the *foreign luxuries* imported into Judaea. The A.V. translates it "fine linen." Linen and cotton are often confused in ancient literature. Flax, of course, came from Egypt.

<sup>5</sup> *Periplus Maris Erythraei*, § 36.

in one of the *Jātaka* stories, called the *Babru Jātaka*<sup>1</sup>, we hear of Indian merchants who took periodical voyages to the land of *Babru* (Babylon). There were very few birds in that country, and on their first visit the merchants brought with them an Indian crow, which excited great admiration. But on a subsequent voyage they took a wonderful performing peacock, and the poor crow found himself quite eclipsed!

Indians appear in those days to have been experienced sailors. Early Indian literature contains abundant references to ships and sea-faring, and bears testimony to the skill and daring of Hindu mariners in remote times. There are many allusions in the *Rig Veda* to voyages by sea<sup>2</sup>. In the longest of these passages, we hear of voyages to distant islands, and galleys with a hundred oars<sup>3</sup>. Evidently from early days the Indian seamen built ships larger than those usually employed even at a much later date in the Mediterranean. In the story of the invasion of Ceylon, probably in the sixth century B.C., by the Bengal prince Vijaya and his followers, we hear of a ship large enough to hold over seven hundred people<sup>4</sup>. This may be an exaggeration, but references to ships holding

<sup>1</sup> Trans. Cowell and Rouse (Cambridge, 1907), III. p. 83. This tale probably dates from the fifth century B.C. Professor Minayef first drew attention to this point.

<sup>2</sup> e.g. *Rig Veda*, I. 25. 7, 56. 2, 97. 7, 116. 3; II. 48. 3; VII. 88. 3, etc. Bühler, *Origin of the Brähma Alphabet*, p. 84.

<sup>3</sup> *Rig Veda*, I. 116. 3.

<sup>4</sup> *Mahāvaṃsa*. Tr. Turnour, Ch. VI *fin*.



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three<sup>1</sup>, five<sup>2</sup>, and even seven<sup>3</sup> hundred people are to be found in the *Jātaka* stories. Indeed, Buddhist literature in particular abounds in allusions to sea-voyages, and we gather that traders visited Babylon, Ceylon, and the Golden Chersonese (*Suvarṇabhūmi*)<sup>4</sup>. The chief ports were Champa and Tapuralipti on the east coast, and Bharukaccha and Suppāra on the west<sup>5</sup>. The exports in which they dealt were various kinds of birds and beasts, including, curiously enough, the valuable Sind horses<sup>6</sup>, ivory, cotton goods, jewels, gold, and silver. Emigration was not uncommon. One of the most interesting of these early references to sea-borne traffic is to be found in the *Kevaddhu Sutta*<sup>7</sup>, where we read how long ago merchants sailed far out of sight of the coast, taking "shore-sighting" birds, which were released from time to time, in order that they might guide the mariners to land. This custom, which reminds us of the familiar episode of the story of Noah, is mentioned by Pliny<sup>8</sup> and Kosmas Indikopleustes as existing among the Sinhalese.

<sup>1</sup> Cambridge ed. II. 128 (*Vālahassa Jātaka*).      <sup>2</sup> *Ibid.*

<sup>3</sup> *Ibid.* IV. 138 (*Suppāraka Jātaka*). For the whole subject, see Mukerji, *Indian Shipping*, Ch. III (Longmans, 1912).

<sup>4</sup> *Mahajanaka Jātaka*, Cambridge ed. VI. 32; *Saṅkha Jātaka*, *ibid.* VI. 15.

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<sup>6</sup> *Kuṇḍaka-Kucchi-Sindava-Jātaka*, Cambridge ed. II. 287 *et passim*.

<sup>7</sup> Rhys Davids, *J.R.A.S.* 1899, p. 432. Probably fifth century B.C.

<sup>8</sup> *N.H.* VI. 22.

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## The Role of the State

The role of the state in the economy is a subject of great importance. It is a subject which has attracted the attention of many writers and thinkers. The state is a powerful institution which can influence the economy in many ways. It can regulate the market, provide public goods, and redistribute income. The role of the state in the economy is a subject which has been debated for many years. There are many different views on this subject. Some people believe that the state should play a large role in the economy, while others believe that the state should play a small role. The role of the state in the economy is a subject which is still being debated today.

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The Persian Gulf trade was at first principally in the hands of the Chaldaeans, a troublesome nation, given to piracy, but they were exterminated in 694 B.C. by Sennacherib with the aid of a great fleet which he built upon the Tigris. Sennacherib, after breaking up this nest of pirates, sent them to dwell in Gerrha, where the heat was so fierce that they were forced to use blocks of salt to build their houses<sup>1</sup>. The trade of the Persian Gulf then fell into the hands of the ubiquitous Phoenicians, a colony of whom, according to Justin<sup>2</sup>, had settled in the Babylonian marshes, having been driven out of their own land by earthquakes. Abundant evidence of the presence of these merchants was visible in the days of Strabo on the Bahrein Islands, at the mouth of the Persian Gulf<sup>3</sup>. These remains have lately been excavated and many interesting relics were recovered<sup>4</sup>.

The Bahrein Islands were the port of call where ships took in water before setting sail for India, as the inhospitable Mekrān coast had nothing to offer them. The immense trade with all nations carried on by the Phoenicians may be estimated by studying the remarkable passage in which the prophet Ezekiel<sup>5</sup> prophesies the overthrow of the great city of Tyre in 573 B.C., by

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Nebuchadnezzar II. "Tarshish was thy merchant by reason of the multitude of thy riches : with silver, iron, tin and lead, they traded for thy wares. . . . Dan also, and Javan, going to and fro, occupied in thy fairs : bright iron, cassia and calamus were in thy market. . . . And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, ' Who is there like Tyre, like her that is brought to silence in the midst of the sea ? When thy wares went forth out of the seas, thou filledst many peoples ; thou didst enrich the kings of the earth with the multitude of thy riches and thy merchandise.' " Herodotus refers to the Phoenician ships as " taking to long voyages, loading their ships with Assyrian and Egyptian wares<sup>1</sup>."

In 606 B.C. came the overthrow of the Assyrian empire, and Babylon took the place of Nineveh as queen of western Asia. In the crowded market-places of that great city met the races of the world, —Ionian traders, Jewish captives, Phoenician merchants from distant Tarshish, and Indians from the Panjab, who came to sell their wares. " At Babylon," says Berosus, " there was a great resort of people of various races (πολὸν πλῆθος ἀνδρῶν ἀλλοεθνῶν), who inhabited Chaldaea and lived in a lawless fashion." We have already referred to the *Jataka* story of the Indian merchants who went to Babylon. A Babylonian colony may have sprung up on the borders of

<sup>1</sup> Herod. i. 50.

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India, for Strabo tells us that the followers of Alexander found at Taxila a marriage-market conducted on the well-known Babylonian principle<sup>1</sup>. The intercourse between India and the Semitic nations was, however, mostly carried on by sea. The journey from the defiles of the Hindu Kush to the Mediterranean ports was long and dangerous: the mountains, the deserts, and the many wild tribes which lay in the path, presented an almost insurmountable barrier. The old story of the invasion of India by Semiramis is, of course, a fable, and emanates from the notorious Ktesias<sup>2</sup>. There is, however, abundant evidence that such a route existed from very early times. An axe-head of white jade, which could only have come from China, has been found in the second city of Troy<sup>3</sup>. "The most ancient part of Indian art," says a recent critic, "belongs to the common endowment of early Asiatic culture which once extended from the Mediterranean to China and as far south as Ceylon, where some of the most archaic motifs survive in the decoration of pottery. To this Mykenaeen facies belong all the simpler arts of woodwork, weaving, metalwork, pottery, etc., together with a group of designs including many of a remarkably Mediterranean aspect,

<sup>1</sup> Strabo, *Geog.* xv. i. 61.

<sup>2</sup> McCrindle, *Ancient India*, p. 10, note. The story is told at length in Diodorus Siculus, ii. 16-20. Semiramis is probably Sammurammat, wife of Adad-Nirari IV, 810-782 B.C. She never went near India, or, indeed, east of the Tigris valley.

<sup>3</sup> Schliemann, *Ilios*, p. 240.





India, for Strabo tells us that the followers of Alexander found at Taxila a marriage-market conducted on the well-known Babylonian principle<sup>1</sup>. The intercourse between India and the Semitic nations was, however, mostly carried on by sea. The journey from the defiles of the Hindu Kush to the Mediterranean ports was long and dangerous: the mountains, the deserts, and the many wild tribes which lay in the path, presented an almost insurmountable barrier. The old story of the invasion of India by Semiramis is, of course, a fable, and emanates from the notorious Ktesias<sup>2</sup>. There is, however, abundant evidence that such a route existed from very early times. An axe-head of white jade, which could only have come from China, has been found in the second city of Troy<sup>3</sup>. "The most ancient part of Indian art," says a recent critic, "belongs to the common endowment of early Asiatic culture which once extended from the Mediterranean to China and as far south as Ceylon, where some of the most archaic motifs survive in the decoration of pottery. To this Mykenaeen facies belong all the simpler arts of woodwork, weaving, metalwork, pottery, etc., together with a group of designs including many of a remarkably Mediterranean aspect,

<sup>1</sup> Strabo, *Geog.* xv. i. 61.

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others more likely originating in western Asia. The wide extension and consistency of this culture throughout Asia in the second millennium B.C., throws important light on ancient trade intercourse at the time when the eastern Mediterranean formed the western boundary of the civilized world<sup>1</sup>. No doubt the caravans travelled from immemorial times to the great emporium of Baktra, where the roads from India, China, and the West converged: there the cargoes were shipped on to rafts and floated down the Oxus to the Caspian, and thence, partly by land and partly by river, to the Euxine. Or else, travelling entirely by land, the merchants followed the great road which still skirts the Kermanian Desert to the north, passes through the Caspian Gates, and crossing the Euphrates at Thapsacus, ends at Antioch and the Levantine ports<sup>2</sup>.

The third, and perhaps the most important of the trade-routes between India and the West, was that which ran from the mouth of the Red Sea to India up the Arabian coast. Its importance lies in the fact that it linked India not only to the gold-fields and the fabulously wealthy incense country of Southern Arabia and Somaliland, but to Egypt

<sup>1</sup> Coomaraswamy, *Arts and Crafts of India and Ceylon* (Foulis, 1913), p. 40. See also the *Ostasiatische Zeitschrift*, 1914, p. 385 ff. The most remarkable example is that of the deer with four bodies and a single head. This design, found all over India, from the Ajantā Caves to Tanjore, is figured on a Chalcidian vase of the sixth cent. B.C. (Morin Jean, *Dessin des Animaux en Grèce*, fig. 156).

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For unknown years the Egyptians had traded in the Red Sea, fetching spices from the "land of Punt," and from Arabia Felix. No doubt from time to time Indian goods were brought in Arabian vessels to the ancient emporium of Aden. But the Egyptians were poor sailors. About the thirteenth century before Christ, however, a great impetus to the Red Sea trade was given, if we may trust the Jewish chroniclers, by the Phoenicians. David, king of Judah, had conquered Edom, and had thrown open to the Jews the valuable ports of Elath and Ezion Geber<sup>1</sup>. He had also formed an alliance with Hiram, king of Tyre. Solomon, on his accession, suggested to Hiram's son the propriety of establishing a Phoenician trading station in the Red Sea, and the Tyrian monarch, nothing loth, equipped a fleet of "ships of Tarshish<sup>2</sup>," at Ezion Geber. The "navy of Tarshish" made a triennial voyage to the East, bringing back with them a vast quantity of gold and silver, ivory, apes, peacocks, and "great plenty of almug trees and precious stones<sup>3</sup>." The port at which they shipped these goods was Ophir, a place famous for its gold, so much so indeed that the expression

<sup>1</sup> The modern Akaba, at the head of the eastern arm of the Red Sea. In Roman times the port was known as Aelana and the gulf as the Sinus Aelaniticus.

<sup>2</sup> *i.e.* sea-going vessels, such as were used for long voyages.

<sup>3</sup> I Kings II. 26, x. 21; II Chronicles IX. 21, and XVII. 18.

# THE NEW YORK PUBLIC LIBRARY

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The New York Public Library is a non-profit organization that provides access to information and knowledge for all. It is the largest library system in the United States, with over 50 million books and other materials. The library is open to all, and its collections are available to the public. The library is a place of learning and discovery, and it is a source of pride for the city of New York. The library is a place where people can find the books and materials they need to learn and grow. The library is a place where people can find the information they need to make decisions and solve problems. The library is a place where people can find the resources they need to succeed. The library is a place where people can find the support they need to achieve their goals. The library is a place where people can find the help they need to overcome their challenges. The library is a place where people can find the guidance they need to reach their dreams. The library is a place where people can find the inspiration they need to create a better future. The library is a place where people can find the motivation they need to make a difference. The library is a place where people can find the strength they need to overcome adversity. The library is a place where people can find the courage they need to face their fears. The library is a place where people can find the wisdom they need to live a good life. The library is a place where people can find the peace they need to find themselves. The library is a place where people can find the joy they need to live fully. The library is a place where people can find the love they need to connect with others. The library is a place where people can find the hope they need to believe in a better tomorrow. The library is a place where people can find the faith they need to trust in their dreams. The library is a place where people can find the love they need to live a good life. The library is a place where people can find the peace they need to find themselves. The library is a place where people can find the joy they need to live fully. The library is a place where people can find the love they need to connect with others. The library is a place where people can find the hope they need to believe in a better tomorrow. The library is a place where people can find the faith they need to trust in their dreams.

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"gold of Ophir" became proverbial in Hebrew<sup>1</sup>. At first sight it appears as if the port of Ophir must have been somewhere on the Indian coast. India was famous for its gold. Ophir appears as *Σωφάρα* in the Septuagint, and Sophir is a term applied in Coptic to southern India. Abhira<sup>2</sup> and Suppāra<sup>3</sup> have also been proposed. Josephus even locates it in the Golden Chersonese<sup>4</sup>! Then again, most of the articles of commerce mentioned in the Jewish annals have names which may be traced to Indian originals. Thus "ivory" is in the Hebrew text *shen habbin*<sup>5</sup>, "elephant's teeth," a literal translation of the Sanskrit *ibha-danta*. The "almug" is in Sanskrit and Tamil *valgu*. The word used for "ape" is not the ordinary Hebrew one, but *koph*, obviously the Sanskrit *kapi*. "Peacocks" are *thuki-im*, the Tamil *tokei*. Again, there is the curious resemblance between the *Mahoshadha Jataka* and the story of the Judgement of Solomon. In the former story, the Buddha, incarnate in a former birth as *vazir* of the Raja of Benares, has to adjudicate between two women, each of whom claims a certain infant. Now one of the women was a

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<sup>5</sup> *Habbin* is no doubt a corruption of *ibha*. •



the first of these is the fact that the  
the second is the fact that the  
the third is the fact that the

the fourth is the fact that the  
the fifth is the fact that the  
the sixth is the fact that the

the seventh is the fact that the  
the eighth is the fact that the  
the ninth is the fact that the

the tenth is the fact that the  
the eleventh is the fact that the  
the twelfth is the fact that the

the thirteenth is the fact that the  
the fourteenth is the fact that the  
the fifteenth is the fact that the

the sixteenth is the fact that the  
the seventeenth is the fact that the  
the eighteenth is the fact that the

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# THE HISTORY OF THE UNITED STATES

The history of the United States is a story of growth and change. It begins with the first people who lived on this land, and continues through the years of exploration, settlement, and the struggle for independence. The story is one of a people who have built a nation of freedom and opportunity, and who have fought to protect those values through the years.

The early years of the United States were marked by a period of rapid growth and expansion. The country was a young nation, and it was full of energy and ambition. The people were determined to build a better life for themselves, and they were willing to fight for their rights. This spirit of independence and self-reliance was the foundation of the American dream.

As the years passed, the United States grew in size and power. It became a world leader in many fields, and it played a major role in shaping the course of world events. The American people were proud of their country, and they were determined to protect its values and its way of life.

But the story of the United States is not just one of growth and success. It is also a story of struggle and sacrifice. There have been many challenges and hardships in the history of this country, and the people have had to fight to overcome them. The American dream is not a guarantee of success, but it is a promise of opportunity for all who believe in it.

The history of the United States is a story of a people who have built a nation of freedom and opportunity, and who have fought to protect those values through the years. It is a story of growth and change, and it is a story of a people who are determined to build a better life for themselves and for their children.

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southern Arabia which has made Ophir famous. After the death of Solomon, the trade of Ezion Geber gradually declined with the chequered fortunes of the Jewish nation. Jehoshaphat tried to revive it, but his fleet met with disaster<sup>1</sup> outside the port. The Edomites revolted and were repressed with difficulty, though the neighbouring port of Elath was in Jewish hands until its capture by Tiglath-pileser.

The general effect of this intercourse upon any of the countries concerned was not very great. Articles of commerce, bearing their Indian names, reached, as we have already seen, the western world from time to time. Indian ivory became widely known in the Mediterranean at an early date. The Egyptian word *ebu*, like the Italian *ebur*, is clearly the Sanskrit *ibha*. The Greek root *ἐλεφαντ*-, like the Hebrew word, appears to represent *ibha-danta*, perhaps with the Arabic prefix *el*<sup>2</sup>. If this is so, the word is an interesting hybrid, betraying an Indian origin and Arabian conveyance to Europe. The word is found in Homer, as is also *κασσίτερος*, the Sanskrit *kastira*. Tin and ivory reached Greece at an early period from India. The "ape," like the ivory of Solomon, also found its way to Egypt, if the Egyptian *kafu*, like the Hebrew *koph*, comes from *kapi*. Among substances which originally came from Dravidian

<sup>1</sup> I Kings xxii. 48; II Chron. xx. 36.

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■ ■ ■ ■ ■

[illegible]

The following information is provided for the purpose of providing a general overview of the information contained in the report. It is not intended to be a substitute for the full report.

The following table shows the results of the regression analysis for the dependent variable "Number of children in the household" (N = 1,000). The independent variables are "Age of the head of household" and "Gender of the head of household". The table includes the coefficient estimates, standard errors, t-statistics, and p-values for each variable.

Variable	Coefficient	Standard Error	t-statistic	p-value
Age of the head of household	0.001	0.000	1.2	0.23
Gender of the head of household (Male = 1, Female = 0)	-0.05	0.02	-2.5	0.01
Constant	1.5	0.1	15.0	0.00

The results indicate that the age of the head of household has a small positive effect on the number of children in the household, while the gender of the head of household has a small negative effect. The constant term is significantly positive.

2009年11月11日

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ports, we may mention rice, which, like ivory, was originally brought to Europe by Arab traders. The Tamil *arisi* become *aruz* in Arabian and *ὄρυζα* in Greek<sup>1</sup>. Other articles of trade which reached Europe at various dates from Dravidian ports are aloes (Tamil *aghil*, Hebrew *ahal*); cinnamon (Tamil *karppu*, Greek *κάρπιον*, first mentioned by Ktesias); ginger (Tamil *inchiver*, Greek *ζιγγίβερις*); pepper (Tamil *pippali*, Greek *πέπερι*); and the beryl-stone (Tamil and Sanskrit *vaidūrya*, Greek *βήρυλλος*). The presence of the African Baobab (*Adansonia digitata*) in the Tinavelly district has been traced to early traders from Africa<sup>2</sup>.

Whether India was affected in the prehistoric period by her contact with her nearer and more powerful neighbours, the Assyrians and Babylonians, is an interesting question. The *Brāhmī*-script, the parent script of India, was borrowed from Semitic sources, probably about the seventh

<sup>1</sup> See, for the history of Rice, Hewitt, *R.S.A. Journal*, 1890, p. 730.

<sup>2</sup> Caldwell, *Dravidian Grammar*, vol. 1. Introduction. Ginger, pepper and the beryl do not occur before Pliny. The word "crimson" (Skt. *krimi*, a worm, cf. *vermeil*) is another example. Practically all these articles are *Dravidian*, it should be noted, either because in early days Dravidians still held the west coast of India as far as Broach, or because many articles of commerce from South India were sent north for export. The Baobab may have come much later, with the African Mohammedans, or with the Portuguese. The latter, both in India and Africa, make a kind of sherbert from the fruit.

## RESEARCH REPORT

The first objective of this study was to determine the effect of the type of stimulus on the response. The second objective was to determine the effect of the type of stimulus on the response. The third objective was to determine the effect of the type of stimulus on the response. The fourth objective was to determine the effect of the type of stimulus on the response. The fifth objective was to determine the effect of the type of stimulus on the response. The sixth objective was to determine the effect of the type of stimulus on the response. The seventh objective was to determine the effect of the type of stimulus on the response. The eighth objective was to determine the effect of the type of stimulus on the response. The ninth objective was to determine the effect of the type of stimulus on the response. The tenth objective was to determine the effect of the type of stimulus on the response.



The results of this study indicate that the type of stimulus has a significant effect on the response. The first objective was to determine the effect of the type of stimulus on the response. The second objective was to determine the effect of the type of stimulus on the response. The third objective was to determine the effect of the type of stimulus on the response. The fourth objective was to determine the effect of the type of stimulus on the response. The fifth objective was to determine the effect of the type of stimulus on the response. The sixth objective was to determine the effect of the type of stimulus on the response. The seventh objective was to determine the effect of the type of stimulus on the response. The eighth objective was to determine the effect of the type of stimulus on the response. The ninth objective was to determine the effect of the type of stimulus on the response. The tenth objective was to determine the effect of the type of stimulus on the response.

ports, we may mention rice, which, like ivory, was originally brought to Europe by Arab traders. The Tamil *arisi* become *aruz* in Arabian and *ὄρυζα* in Greek<sup>1</sup>. Other articles of trade which reached Europe at various dates from Dravidian ports are aloes (Tamil *aghil*, Hebrew *ahal*); cinnamon (Tamil *karppu*, Greek *κάρπιον*, first mentioned by Ktesias); ginger (Tamil *inchiver*, Greek *ζιγγίβερις*); pepper (Tamil *pippali*, Greek *πέπερι*); and the beryl-stone (Tamil and Sanskrit *vaidūrya*, Greek *βήρυλλος*). The presence of the African Baobab (*Adansonia digitata*) in the Tinavelly district has been traced to early traders from Africa<sup>2</sup>.

Whether India was affected in the prehistoric period by her contact with her nearer and more powerful neighbours, the Assyrians and Babylonians, is an interesting question. The *Brāhmī*-script, the parent script of India, was borrowed from Semitic sources, probably about the seventh

<sup>1</sup> See, for the history of Rice, Hewitt, *R.S.A. Journal*, 1890, p. 730.

<sup>2</sup> Caldwell, *Dravidian Grammar*, vol. I. Introduction. Ginger, pepper and the beryl do not occur before Pliny. The word "crimson" (Skt. *krimi*, a worm, cf. *vermeil*) is another example. Practically all these articles are *Dravidian*, it should be noted, either because in early days Dravidians still held the west coast of India as far as Broach, or because many articles of commerce from South India were sent north for export. The Baobab may have come much later, with the African Mohammedans, or with the Portuguese. The latter, both in India and Africa, make a kind of sherbert from the fruit.

century B.C.<sup>1</sup> The influence of Babylonian mythology may perhaps be detected in Hindu literature. The myth of the Fish Incarnation of Vishṇu in the *Śatapatha Brāhmaṇa* is reminiscent of the Babylonian stories of the Flood<sup>2</sup>. Chaldaean astronomy may be responsible for the division of the sky into twenty-four *nakshatras*, and perhaps we may trace to this ultimate source the division of the week into seven days, named after the sun, moon, and five planets. This, however, was apparently borrowed directly from Alexandria by the Indians, as it is only mentioned in the later astronomical works<sup>3</sup>. The relation between the earliest Indian and Babylonian weights and measures is obscure<sup>4</sup>. In architecture, India owed very little to Babylon, though she borrowed certain details of ornamentation, such as the bell-capital and the lion-pillar, indirectly from Assyria through Persia. Babylonian architecture, owing to the lack of good building stone, was never remarkable. "Babylonian temples are massive but shapeless structures of crude brick supported by buttresses<sup>5</sup>."

<sup>1</sup> Bühler, *Indian Studies*, III. 1895. Perhaps, as Bühler says, from the type of writing represented by the Moabite Stone (890 B.C.). But his arguments are not altogether satisfactory.

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## CHAPTER II

### THE PERSIAN PERIOD. HERODOTUS: KTESIAS

IN 538 B.C. the last of the great Semitic Empires of western Asia came to an end. Cyrus and his Iranians stormed the walls of Babylon, and the Persian monarch took the title of "Lord of Sumer, Akkad, Babel and the four quarters of the world." His successor, Darius, built up a great kingdom on the foundations thus prepared for him. His farsighted schemes, which gained for him the contemptuous epithet *κάπηλος*, The Pedlar, from his nobles, included the conquest of the remote Iranian tribes on the east of the Karmanian Desert. Darius, however, did not stop here. The wealth of the nations of the Indus valley had long been known to the Assyrians and Babylonians, and he determined to add this district to his domains. He probably, like Alexander, advanced upon India from Baktra, and reaching the river Indus at the town of Kaspapyrus (perhaps *Kāsyapapura*), "a frontier city of Gandhāra, on the Skythian borderland," says Hekataeus<sup>1</sup>, sent an expedition under a Greek mercenary, Skylax of Karyanda, to explore the

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river down to its mouth, and when he reached the sea, to sail home, examining on the way the coast-line and its chief features. Presumably Skylax had orders to find his way to the Red Sea, and not to return by the shorter Persian Gulf route, with which, probably, the Persians were already perfectly well acquainted. At any rate, he found his way, after an adventurous voyage of two and a half years' duration, to Arsinoe, the modern Suez, already used by the Egyptians for trade with the East<sup>1</sup>. From the time he took, we may infer that Skylax proceeded in a leisurely fashion, probably enquiring his way from port to port and trading as he went. His road must have lain along the old trade route to Ophir, and from Ophir to Aden along the Arabian coast. To Skylax, as far as we know, belongs the double distinction of having been the first Greek to visit

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## The Generalization Problem

One of the main problems in machine learning is the generalization problem. This is the problem of finding a model that performs well on new, unseen data. In other words, we want a model that can generalize from the training data to the test data. This is a difficult problem because the training data is only a sample of the possible data. The model must be able to learn from this sample and then apply what it has learned to new data. This is why machine learning is often called "learning from examples".

There are many ways to approach the generalization problem. One common approach is to use a model that is simple enough to be able to learn from the training data, but complex enough to be able to generalize to new data. This is often done by using a model that has a small number of parameters. Another approach is to use a model that is more complex, but to use a technique called "regularization" to prevent the model from overfitting to the training data. Regularization is a technique that adds a penalty to the model's loss function, which encourages the model to have a simpler structure. This can help the model to generalize better to new data.

Another approach to the generalization problem is to use a model that is more complex, but to use a technique called "cross-validation". Cross-validation is a technique that involves splitting the training data into two parts: a training set and a validation set. The model is trained on the training set, and then its performance is evaluated on the validation set. This allows us to see how well the model generalizes to new data. If the model performs well on the validation set, it is likely to generalize well to new data. If it does not, it may be overfitting to the training data.

There are many other approaches to the generalization problem, and the choice of which approach to use depends on the specific problem at hand. However, the generalization problem is a central issue in machine learning, and understanding it is crucial for building models that perform well on new data.

India, and to make the Red Sea voyage. The latter feat was not repeated till the days of Eudoxus, three centuries later. The memoirs of Skylax have unfortunately perished, though they may have been utilized by Herodotus. Darius annexed the Indus valley and made it the twentieth satrapy of the Persian Empire. At that time the alluvial gold fields of Dardistân produced an immense quantity of gold, and the new province paid to the Great King the enormous tribute of 360 talents of gold-dust<sup>1</sup>. They also supplied a light division to the Persian forces. The statement of Herodotus, that the Persian fleet "*frequented* the sea," seems to imply that Darius considerably developed the sea-traffic<sup>2</sup>.

The Greeks, long before the annexation of the Panjâb by Persia, appear to have heard, in a dim sort of way, of India. Homer speaks of two races of Ethiopians, the western, or African Ethiopians, and the eastern Ethiopians<sup>3</sup>. The word

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Ethiopian is applied by Herodotus to the dark Dravidians of southern India<sup>1</sup>, and probably even in the Homeric age it was thought that Asia and Africa united so as to enclose the Indian Ocean like the Mediterranean<sup>2</sup>. In that case there would be no incongruity in applying the word Ethiopian to the dark peoples of India and Africa alike. Even in those early days, Indian goods reached Europe, as the words *ἐλέφας*, *κασσίτερος*, and *σινδών* testify. The first writer, however, to mention India is the father of Greek geography, Hekataeus of Miletus, a contemporary of Skylax<sup>3</sup>. In the fragments of his lost work, the *Periegesis*, eight Indian names occur—the Indus, the Indi, the city of Kaspapyrus, the country of the Gandarii, the Opiae and the Kalliatiae<sup>4</sup>, the Skiapodes<sup>5</sup>, and the city of Aragante. From his mention of

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<sup>2</sup> Alexander thought the Indus was the Nile, and the idea of Africa joining Asia was entertained by Ptolemy. On the other hand the fact that many voyagers attempted the circumnavigation of Africa points to the fact that the belief was not universally held. The word "Aethiopian" is really applied to Abyssinia (*Itiopyavan*), perhaps from *Alyob*, incense.

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Kaspapyrus, we may conclude that Hekataeus came to know of India through the narrative of Skylax. It is interesting to notice that the Greeks talked of the "Indus" and "Indians," whereas the inhabitants of the country itself spoke of "Sindhu," "Sindhava." Later travellers noticed this with surprise. "Indus incolis *Sindus* appellatus est," says Pliny, and the author of the *Periplus* says that the river is locally called *Sinthus*. The Persians softened the initial *s*, *more suo*, to *h* (the Avesta word is *Hindu*); the Ionians, having no aspirate, made the word into "*\*Ινδος*<sup>1</sup>." The word reached Greece through Persia. In the same way, the Oriental nations heard chiefly of the Greeks through the Ionian traders who had colonized the coasts of Asia Minor. The word for Greek in Hebrew<sup>2</sup> and Sanskrit is *Yavana*, and *Yaunā* in old Persian. This must date from a time when the digamma was still in use. It is a literal transcript of *\*ΙδFων*. *Yona*, the Prakrit word, is not, of course, derived from *Yavana*, but it is a separate rendering of *\*Iων*<sup>3</sup>.

<sup>1</sup> Thus "India" is Greek, "Hindu" is Persian.

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"Ionian gods of Javan's issue held."

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Herodotus, the first Greek writer about India whose account has survived, was born in 484 B.C., at Halikarnassus, not far from Karyanda, the home of Skylax, to whom he may owe not a little of his knowledge. He tells us<sup>1</sup> that the Indians are the last of all the nations on the eastern side of the world; for beyond the Panjāb lay the limitless Rājputāna desert, the *Marusthālī*, or place of death, stretching, as Herodotus thought, to the end of the world. Indians, he says, are of many nations, each speaking a different tongue. He divides them, however, into two broad classes, the dark, barbarous nomads, living in the marshes, and the paler, refined Aryans of the Kaspapura and Pakhtū districts of northern India, whom he appropriately compares to their Iranian kinsmen of Baktria<sup>2</sup>. Besides these, he adds, there are other Indians in the far south, out of the sphere of Persian influence, who resemble the Ethiopians. These are plainly the Dravidian peoples. The aborigines were in his opinion degraded savages. Those of the marshes of the Indus wore clothes made of rushes, lived (like their neighbours, the famous Ichthyophagi of the Mekrān) on raw

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fish<sup>1</sup>, and made rude boats out of a single joint of the gigantic reeds growing near the river<sup>2</sup>. A neighbouring tribe, the Padaei, (who may be the Bhil and other aboriginal races of central India, where such practices were common till quite recent times<sup>3</sup>), even killed and ate their sick relatives. This disgusting custom, which originates in a religious superstition, was also carried on by certain Skythian tribes<sup>4</sup>. Herodotus also makes a very interesting reference to a religious sect who killed nothing that had life, lived on a grain like millet, and had no houses. It is impossible to help wondering whether we have not here a reference to the Buddhists. Gautama, it will be remembered,

<sup>1</sup> Dried fish still forms a staple food for Indians on the coasts. This impressed the Greeks, who disliked most kinds of fish.

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One of the main reasons for this is that the information is often presented in a complex and technical manner. This makes it difficult for the average person to understand and appreciate the value of the information. It is important to present the information in a clear and concise manner that is easy for everyone to understand.

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The first step in the process is to identify the problem. This involves gathering information about the situation and the people involved. Once the problem is identified, the next step is to analyze it. This involves breaking the problem down into its components and understanding how they are related. The third step is to develop a plan. This involves deciding on the best way to solve the problem and the resources needed to do so. The fourth step is to implement the plan. This involves putting the plan into action and monitoring the progress. The final step is to evaluate the results. This involves assessing the effectiveness of the solution and making any necessary adjustments.

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To the Persians, then, Greece owes her first knowledge of India. Darius had both Greeks and Indians as his subjects. Indian troops formed the light division of the army of Xerxes: they must have marched through the bloody defiles of Thermopylae, and their usefulness caused them to be retained by Mardonius<sup>1</sup> after the retreat of the king, to take part in the Boeotian campaign which ended so disastrously at the Asopus. Ionian officers in Persian employ, and probably Ionian

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traders, visited the Panjāb. But with the gradual break-up of the Persian Empire, the practical independence of eastern Irān, and the war with Greece, the traffic between India and the West sank to practically nothing. Probably the satrapy of the Panjāb, like Baktria, owed a merely nominal allegiance, as time went on, to the court at Susa. But the Persian Empire made a profound impression upon the Indian mind. The Kharōshthī script, introduced no doubt by the Persians in their official documents, remained in use on the North-West Frontier till the fourth century A.D. The remains of Persian and Babylonian customs at Taxila may point to this place as the capital of the satrapy under the Persian Empire. The Maurya Emperors, as we gather from the account given by Megasthenes of the court of Sandrakottus<sup>1</sup>, lived in Persian style. The Indian, like the Persian monarch, lived in seclusion, surrounded by his guards, and only appearing at rare intervals. The Buddhist architecture of Aśoka, with its bell-capitals and winged lions, shews many traces of Persian influence<sup>2</sup>. Aśoka's plan of propagating

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## APPENDIX

I. KTESIAS. Lassen<sup>1</sup> thinks the current opinion about Ktesias is too harsh, in spite of the fact that he had ample opportunities to question Persian officials who had been to the Panjāb, and confesses to having met certain Indians who had come on an embassy to Persia. Lassen says that we are unable to judge Ktesias fairly from the summary of Photius, as Photius only extracted the marvellous stories. Unfortunately, other writers who had an opportunity of judging the work entire, have recorded their opinion. Thus Aulus Gellius<sup>2</sup>, the eminent bibliophile, tells us that he bought a copy of Ktesias on an old bookstall at Brindisium for a few coppers, and was disgusted to find it full of absurd legends. Lucian says that Ktesias wrote about things he had never

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On Indian plants he is a little more satisfactory. He mentions the cinnamon, giving it its Tamil name *kārpṣu* (καρπιον)<sup>2</sup>; also the cocoa-nut, the Indian reed (probably the palmyra, though Lassen says the bamboo), and the fact that there are male and female palms. He mentions cotton, as do most Greek writers on India. He also speaks of the "sweet wine" (*tādī*) of the palm<sup>3</sup>. With regard to animals, on the contrary, he indulges in the most ludicrous legends. He speaks fairly sensibly, indeed, of the elephant, the jackal and the parrot. The wild ass, or unicorn<sup>4</sup>, whose horn has such wonderful properties, may be the rhinoceros, and the *Skōlēx*, a gigantic worm with two huge teeth, living in the Indus and preying on animals, may be the crocodile. But the descriptions are wildly inaccurate. The *Martichora*, with its triple rows of teeth, the sting in its tail, and other strange attributes,

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The fabulous races, for the legends about which Ktesias is not wholly responsible, are treated in the Appendix to Chapter III.

Photius concludes his summary with the following words: "Ktesias, while romancing in this fashion, asserts that his narrative is literally true, *and declares that he records nothing which he has not seen with his own eyes*, or learnt from the words of many credible witnesses. He adds that he left even greater wonders untold, lest ignorant people might call him a liar!" (*Bibliothèque*, 62. 33). This seems to prove that Ktesias deliberately invented, *pace* Lassen. It is like the tiger which he saw and described.

II. TRACES OF THE PERSIAN PERIOD. Some coins of the Persian Satrapy in the Panjāb survive, *e.g.* the double-daric of Darius Codomannus (337-330 B.C.) figured by Rapson, *Grundriss der Ind.-Ar. Philologie*, Pl. I. 5. At the same time, Athenian *owls* were imported till the closing of the mint in 322 B.C., after which they were imitated locally (*ibid.* Pl. I. 6, 7).

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**Abstract**

THESE RESULTS WERE OBTAINED FROM THE FIRST OF TWO SURVEYS. THE SECOND SURVEY WAS CONDUCTED IN 1998 AND WAS DESIGNED TO REPLICATE THE FIRST SURVEY. THE SECOND SURVEY WAS CONDUCTED IN 1998 AND WAS DESIGNED TO REPLICATE THE FIRST SURVEY.

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## CHAPTER III

### THE MAURYA EMPIRE. MEGASTHENES

IN 329<sup>\*</sup> B.C., the long peace of India was rudely disturbed. The army of Alexander entered the Panjāb, and beating down the desperate opposition of the various tribes who tried to bar its way, penetrated to the banks of the Hyphasis. Alexander had now reached the utmost limits of the Persian Empire. Before him lay a vast and unknown country. Some said that the sandy deserts which lay around, stretched to the end of the world, inhabited, perhaps, by the strange monsters described by the pen of Ktesias. Alexander, however, had heard rumours of a vast nation, the Prasii, ruled by a king named Xandrames, who had a mighty army<sup>1</sup>, and he was anxious to push on and try conclusions with him.

<sup>1</sup> Plutarch, *Vit. Alex.* 62 The word Prasii, used by Greek writers of the kingdom of Magadha, is probably the Sanskrit *Prāchya*, Eastern. Xandrames may be Nanda Rāja. He is called Angrammes by Curtius (ix. 2). His real name was Mahāpadma. Ἰπράσιοι, Ἰπράσιοι, Ἰπράσιοι, Βηήσιοι, *Pharrasii* are other forms of Ἰπράσιοι, found in Greek and Latin literature (Schwanbeck, p. 82, n.). Cunningham prefers to derive the word from *Parasa* (*Palāsa*), a name sometimes given to Magadha, derived from the Palāśa tree (*Butea frondosa*).

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## THEORY OF THE EARTH

### THE EARTH AS A SYSTEM OF PARTS

The earth is a system of parts. It is a system of parts because it is made up of many different parts. These parts are the different layers of the earth. The layers of the earth are the crust, the mantle, and the core. The crust is the outermost layer of the earth. The mantle is the layer below the crust. The core is the innermost layer of the earth.

The crust is the outermost layer of the earth. It is the layer that we live on. The crust is made up of different types of rocks. These rocks are the different types of minerals. The mantle is the layer below the crust. It is the layer that is made up of different types of rocks. These rocks are the different types of minerals. The core is the innermost layer of the earth. It is the layer that is made up of different types of rocks. These rocks are the different types of minerals.

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### 34 *The Maurya Empire. Megasthenes*

But the Macedonian troops, desperate at the thought of new terrors and fresh privations, refused to go any further. They had fought battles, crossed deserts and rivers, and climbed mountain ranges at the order of their leader, but this was too much. The breaking-point had been reached at last. And so Alexander had to content himself with the conquest of the old Persian "satrapy of India." He was no mere military adventurer, and from the first his object was to develop the immense commercial resources of the Panjāb. Trading depôts were founded all along the course of the Indus as the Macedonian army moved towards the mouth of the river. Bukephala and Nikaea were built on the banks of the Hydaspes; Alexandria-on-Indus at the important spot where the Akesines joins the main stream and Patala at the head of the Indus delta<sup>1</sup>. Alexandria-on-Indus soon became an important town. It survived the overthrow of the Macedonian power in the Panjāb for many years, and became famous under the rule of the Baktrian kings as a great Graeco-Buddhist centre. "Alasanda of the Yonas" is mentioned in the *Mahāvamsa*, the chronicle history of the distant island of Ceylon, as the "capital of the Yona country," and 30,000 monks are said to have come from this place to the dedication-festival of the great tope of Ruwanv

<sup>1</sup> Hence called Patalene. Patala is the modern Bahānābād. Bukephala is Jihlam. For Alexandria-on-Indus see Arrian, *Exped. Alex.* vi. 14, 15.

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in 137 B.C.<sup>1</sup> We have, curiously enough, in the name of this town, the only mention in Indian literature of the name of the great Macedonian conqueror. Patala remained an important port for western trade, and was the principal harbour in north-western India until its claims were rivalled by Barygaza. Philip, the satrap of Parthia, was put in charge of the new province, with orders to push on the development of the colonies and the completion of the naval docks and other commercial undertakings with all speed<sup>2</sup>. On reaching the mouth of the river, Alexander determined to build a dock at the end of the eastern arm, as he found there an excellent natural harbour, forming a lake-like basin<sup>3</sup>. Nearchus, the admiral in charge of the Greek fleet, was now sent on to explore the Persian Gulf, while Alexander, undeterred by the legendary stories of the fate of the army of Semiramis, rashly attempted to follow overland across the terrible Mekrān desert.

Arrian gives a diverting account of the perils which beset the fleet at its start, owing to the tidal bore of the Indus, and also to a school of whales, which, sad to say, nearly proved too much for the nerves of the sturdy Macedonian sailors!

<sup>1</sup> See the *Mahāvamsa*, trans. Turnour, p. 110, ch. xxix.

<sup>2</sup> Arrian, *Expd. Alex.* vi. 15. 2.

<sup>3</sup> The course of the river changes so rapidly that we cannot expect to identify any of these places. This is the port to which Nearchus gave the name of *Naustathmos* or Alexander's Haven. It may be the port called by the strange name of *Barbarikon* in the *Periplus*.



# THE HISTORY OF THE UNITED STATES

The history of the United States is a story of growth and change. From the first settlers to the present day, the nation has evolved through various stages of development. The early years were marked by exploration and settlement, followed by a period of rapid expansion and industrialization. The American Revolution and the Civil War were pivotal moments in the nation's history, shaping its identity and values. The 20th century brought significant social and political changes, including the rise of the American Dream and the challenges of the Cold War. Today, the United States continues to grow and adapt to a rapidly changing world.

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in 137 B.C.<sup>1</sup> We have, curiously enough, in the name of this town, the only mention in Indian literature of the name of the great Macedonian conqueror. Patala remained an important port for western trade, and was the principal harbour in north-western India until its claims were rivalled by Barygaza. Philip, the satrap of Parthia, was put in charge of the new province, with orders to push on the development of the colonies and the completion of the naval docks and other commercial undertakings with all speed<sup>2</sup>. On reaching the mouth of the river, Alexander determined to build a dock at the end of the eastern arm, as he found there an excellent natural harbour, forming a lake-like basin<sup>3</sup>. Nearchus, the admiral in charge of the Greek fleet, was now sent on to explore the Persian Gulf, while Alexander, undeterred by the legendary stories of the fate of the army of Semiramis, rashly attempted to follow overland across the terrible Mekrān desert.

Arrian gives a diverting account of the perils which beset the fleet at its start, owing to the tidal bore of the Indus, and also to a school of whales, which, sad to say, nearly proved too much for the nerves of the sturdy Macedonian sailors!

<sup>1</sup> See the *Mahāvamsa*, trans. Turnour, p. 110, ch. xxix.

<sup>2</sup> Arrian, *Expéd. Alex.* vi. 15. 2.

<sup>3</sup> The course of the river changes so rapidly that we cannot expect to identify any of these places. This is the port to which Nearchus gave the name of *Naustathmos* or Alexander's Haven. It may be the port called by the strange name of *Barbarikon* in the *Periplus*.

### 36 *The Maurya Empire. Megasthenes*

Apparently, the government of the Panjāb now fell into the hands of Peithon, while Sind was under Eudamus. Associated with Peithon was Porus, whom Alexander, after his defeat, magnanimously put in this position.

The exploration of the Indus valley was the beginning of a new era in the history of Greek geography, and we cannot help wondering what might have been the result had Alexander lived to carry out his far-reaching schemes. Would the Indus valley have become the centre of Hellenistic culture, as Egypt and Syria became, where the civilization of East and West blended to form new products? The question was destined never to be solved. In June, 323 B.C., the great conqueror died at Babylon of fever.

A wild panic shook the Empire to the centre. No one knew what would happen next, and in the distant colonies of the Panjāb things quickly began to look serious for the Macedonian garrison. A quarrel broke out between Eudamus and his native colleague, which ended in the treacherous assassination of the latter. The death of Porus further exasperated the native population, who broke into open revolt in 317 B.C., when Eudamus and Peithon, taking with them as much loot as they could lay hands on, and the flower of the Macedonian troops, evacuated the Panjāb, and went to join Eumenes in the scramble for power nearer home. No doubt they felt their position to be quite untenable long before they determined

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Chandragupta had originally lived in the Panjab, and a tradition says that as a young man he came into contact with Alexander. He then went to seek his fortune at the court of the Nanda kings of Magadha (there is some reason for supposing that he was of royal blood), and there he met with a fellow-countryman, the crafty Brahmin minister Chāṇakya<sup>2</sup> from Taxila. Becoming implicated in a plot which Chāṇakya had made against his master, he was forced to flee to his former home, and here he found the tribes ripe for revolt against their Greek rulers. Putting himself at the head of the rising, he helped his compatriots, says Justin<sup>3</sup>, "to cast off the yoke of servitude from their necks and slay their masters." The people afterwards repented of their choice, he adds, for Chandragupta turned out to be as harsh as those whom he had displaced<sup>4</sup>.

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By 315 B.C., Macedonian rule in the Panjāb was at an end, though doubtless very considerable bodies of "Yavana" colonists continued to remain settled in the Panjāb, at "Alasanda of the Yonas" and other settlements. They were united by ties of marriage to the country of their adoption and had no desire to return. Having established himself in the Panjāb, Chandragupta marched against Magadha. This time he was successful. The Nanda monarch was defeated, and Chandragupta, with the aid of his old ally Chāṇakya, established himself upon the throne at Pāṭaliputra. He had thus built up for himself a far vaster Empire than India had ever before seen, stretching as it did from the Ganges to the Hindu Kush Mountains. The lessons in imperialism which he had learnt from Alexander had borne good fruit.

How well Chandragupta had used his time was seen in 306 B.C., when Seleukus Nikator tried to repeat the exploits of his former master. He was, however, cruelly disillusioned. On entering the Panjāb, he found himself face to face with a vast and well-organized army, and he was glad to come to terms with his opponent. Chandragupta, on the other hand, was alive to the advantages of an agreement with the Syrian monarch, and an alliance was arranged. Chandragupta was to receive certain provinces in Arachosia and Gedrosia over which Syria had long ceased to exercise a *de facto* sovereignty, while Seleukus was given six hundred elephants to aid him in his war against Antigonos.

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## THE UNIVERSITY OF CHICAGO

The University of Chicago is a private research university in Chicago, Illinois. It was founded in 1837 as the first American university to be organized on the basis of the European model. The university is known for its commitment to academic excellence and its role in the development of modern higher education. It has a long history of producing world-class scholars and leaders in various fields of study. The university's campus is located in the Hyde Park neighborhood of Chicago, and it is one of the largest and most influential universities in the United States. Its research and teaching programs are highly regarded, and it has a strong reputation for its contributions to knowledge and society. The university's motto is "The Truth Shall Make You Free," and it is committed to the pursuit of knowledge and the advancement of human understanding.

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2. **Wiederholung** (Repetition): Wiederholen Sie die Schritte 1 bis 4 für die anderen beiden Gruppen (B und C). Achten Sie darauf, dass die Reihenfolge der Aufgaben und die Zeitvorgabe (10 Minuten) beibehalten werden.

... ..

The following table shows the results of the regression analysis for the dependent variable "Number of children in the household" (N = 1,000). The independent variables are "Age of the head of household" and "Gender of the head of household". The table includes the coefficient estimates, standard errors, t-statistics, and p-values for each variable.

Variable	Coefficient	Standard Error	t-statistic	p-value
Age of the head of household	0.05	0.02	2.50	0.012
Gender of the head of household (Male = 1, Female = 0)	-0.15	0.08	-1.88	0.061
Constant	1.20	0.10	12.00	<0.001

The regression results indicate that the age of the head of household has a positive and significant effect on the number of children in the household. For every year increase in age, the number of children increases by 0.05 units. The gender of the head of household also has a negative and significant effect, with male heads of household having 0.15 fewer children than female heads of household.

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

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Megasthenes was originally stationed at the court of Syburtius, satrap of Arachosia<sup>2</sup>. He was ordered to proceed to India about 302 B.C. Whether he also visited the court of another Indian prince, to whom the generic name of "Porus" is given<sup>3</sup>, and whether he paid one or many visits to the Maurya monarch<sup>4</sup>, is not quite certain. "He dwelt for some time," says Solinus, "with Indian kings, and wrote a History of India, that he might hand down to posterity a faithful account of what he saw there." The credibility of his narrative was generally accepted in ancient times, —Arrian calls him a "trustworthy person"<sup>5</sup>— though the sceptical Strabo, disgusted by the impossibility of distinguishing truth from falsehood in the many conflicting accounts of India, roundly calls

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# THE HISTORY OF THE UNITED STATES

The history of the United States is a story of growth and change. It begins with the first people who lived on this land, the Native Americans. They lived in small groups and hunted for food. Then came the Europeans, who brought new ideas and ways of life. They built colonies and fought wars. The United States grew from a small group of colonies into a large country. It fought a war to become free and independent. It has since fought many other wars and has changed its government many times. The United States is a country of many different people and ideas. It is a country that has grown and changed over time.

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## 42 *The Maurya Empire. Megasthenes*

The first thing which struck Megasthenes on entering India, was the Royal Road from the frontier to Pāṭaliputra, down which the envoy must have travelled to the capital<sup>1</sup>. It was constructed in eight stages, and ran from the frontier town of Peukelaotis<sup>2</sup> to Taxila : from Taxila, across the Indus to the Jihlam ; then to the Beās, near the spot where Alexander erected his altars. From here it went to the Sutlej : from the Sutlej to the Jamnā : and from the Jamnā, probably *viâ* Hastināpura, to the Ganges. From the Ganges the road ran to a town called Rhodopha<sup>3</sup>, and from Rhodopha to Kalinipaxa (probably Kanyākubja or Kanauj)<sup>4</sup>. From Kanauj it went to the mighty town of Prayāga at the junction of the Ganges and the Jamnā, and from Prayāga to Pāṭaliputra. From the capital it continued its course to the mouth of the Ganges, probably at Tāmluk, though Megasthenes never traversed the last stage of the road. At every mile along the road was a stone to indicate the by-roads and distances. The road was in the charge of the officers of the Board of Works who were responsible for its upkeep. The mile-stones were of great assistance to geographers in the computation of the distances between places

<sup>1</sup> See Pliny, *N.H.* vi. 21, and Appendix at the end of this chapter.

<sup>2</sup> The capital of Gandhāra (Skt. *Pushkalāvati*).

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## THE ECONOMIC DEVELOPMENT OF THE

The economic development of the United States has been a process of continuous growth and change. The country has grown from a small, sparsely populated nation in the 13th century to a large, industrialized power in the 19th century. The process of economic development has been driven by a number of factors, including technological innovation, capital accumulation, and the expansion of the labor force. The United States has been able to maintain a high level of economic growth for over a century, and this has been a result of a combination of factors. One of the most important factors has been the country's abundant supply of natural resources, which has provided a foundation for its economic development. Another important factor has been the country's strong legal system, which has provided a framework for the protection of property rights and the enforcement of contracts. The United States has also benefited from its position as a major center of innovation and technological advancement, which has allowed it to maintain a competitive edge in the global economy. Finally, the country's large and diverse labor force has provided a source of cheap labor that has helped to drive its economic growth. The economic development of the United States has been a process of continuous growth and change, and it is likely that this process will continue for many years to come.

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sacred Ganges, and his exaggerated accounts of its size—he says it was eight or ten miles wide in places<sup>1</sup>—testify to his wonder at beholding it. The Greeks, having no rivers of any note in their own lands, were filled with admiration at the sight of such streams as the Nile, the Euphrates, the Ganges or the Indus. He was struck with the fertility of the Doāb through which the road passes, with its two crops and two monsoons every year<sup>2</sup>. Like Herodotus, he remarks on the hugeness of the animals—the elephants, pythons, tigers, and hunting-hounds<sup>3</sup>—and the curious plants and trees—the “reed” (really, as we have seen before, the palmyra) out of which boats could be made; the banyan with its spreading branches; the “vegetable wool” or cotton<sup>4</sup>, the “honey bearing reed,” or sugar-cane, and the ubiquitous rice-plant.

At length Megasthenes came in sight of the Royal City. It stood at the junction of the Ganges and the Son<sup>5</sup>, and presented an imposing appearance<sup>6</sup>. It was in the shape of a parallelogram, and

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was surrounded by vast walls of brick, with a wooden palisade in front, pierced with loopholes for archery. The wall had sixty-four gates and five hundred and seventy towers ; it was eighty stadia long on its longer sides, and fifteen stadia long on the shorter. On the two sides not protected by the rivers, ran a huge moat, filled with the waters of the Son, into which it flowed. This moat, six hundred feet broad and thirty cubits deep, protected the town and also carried off the drainage. The city was one of the strongest in the world, but like most of the towns of India at that time, it was built chiefly of wood and unburnt brick. It was the custom, says Megasthenes, to use wood where floods were common, and brick and mud when the buildings were on elevated spots. This is the reason why so little has survived of the early architecture of India. Two generations later, the use of stone became common, and Aśoka crowned the capital with a gigantic stone palace, exquisitely carved. Centuries afterwards, a Chinese pilgrim, wandering among the ruins of the then deserted city, gazed with awe upon the huge stone blocks scattered here and there, and declared that they could be the work of "no mortal hands." Excavations are now proceeding upon the site of Pāṭaliputra, and the accuracy of the account of Megasthenes has received fresh confirmation. The wall and palisade were unearthed some years ago.

Of the court of Chandragupta, with its

[illegible]

■ 1997年12月15日，在“97年中国十大新闻人物”评选中，李俊以“中国首任国家环保总局局长”的身份名列榜首。

These data suggest that the use of the *in vitro* model system for the study of the effects of chemical agents on the development of the human embryo is a promising approach. The use of this model system may be particularly useful in the study of the effects of chemical agents on the development of the human embryo in the early stages of development, when the embryo is most vulnerable to the effects of chemical agents. The use of this model system may also be useful in the study of the effects of chemical agents on the development of the human embryo in the later stages of development, when the embryo is less vulnerable to the effects of chemical agents.

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1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26

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Of the court of Chandragupta, with its



## 46 *The Maurya Empire. Megasthenes*

ceremonies, and of his system of administration, we have a highly interesting and detailed description in Megasthenes. Chandragupta was by no means popular. His rule, as we have seen before, was considered tyrannous and oppressive. The easy-going and indolent Indians, no doubt, disliked a highly-organized system of government to which they were unused; and the foreign air of the court, with its Greek inmates, and its Persian ceremonial, did not help to ingratiate the monarch with his subjects. Megasthenes, whose account is confirmed by Indian writers<sup>1</sup>, says that he was obliged to dwell in strict seclusion. He was surrounded by a body-guard of women, who cooked his food, served his wine, and when of an evening he had become weary, carried him to his apartments and lulled him to sleep with Indian music<sup>2</sup>. Even at night he was constantly compelled to change his bedroom, to avoid the attacks of possible conspirators, who, according to native tradition, even dug tunnels under the palace walls<sup>3</sup>. In the day he sat in the Hall of Justice, hearing complaints, while his attendant<sup>4</sup> massaged him with wooden rollers, rubbed scented ointments on his feet, and combed and dressed his long hair.

<sup>1</sup> *Mudrā Rākshasa*, Act II. This play is a most interesting historic drama, and throws many sidelights on Chandragupta's career.

<sup>2</sup> Strabo, xv. i. 55. Q. Curtius, viii. 9 (*Frag.* xxvii, Schwanbeck).

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1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

It was at this time that the foreign ambassadors were received, and Megasthenes must have attended many a time the strange levée which he here so graphically describes. On the rare occasions when the monarch left the seclusion of the Royal Palace, whether to offer sacrifice or to go hunting, his Amazonian guard accompanied him, forming a hedge round the royal chariot. One or two women, armed to the teeth, rode in the chariot, while others were mounted on horses or elephants. The road when the royal *cortège* was to pass was marked off with ropes, and a ring of spearmen surrounded the whole retinue. No one was allowed to approach, and it was certain death for any, man or woman, to pass the barriers<sup>1</sup>. Megasthenes says that these women were bought from their parents and brought up in the palace; but it is more probable that they were partly foreign, and mostly Westerners. Greek girls, we know, were frequently imported at Barygaza<sup>2</sup>, and a "Guard of Yavana women" is a stock feature of the Rāja's court in the Indian dramas<sup>3</sup>. In Southern India, we hear of a body-guard of "dumb Mlecchas" being used in a similar fashion<sup>4</sup>. Their utility was obvious;

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they were foreign mercenaries, and as such, likely to be loyal to their employer and unwilling to plot against him. They had no motive for taking sides in any disputes, and being unable to understand much of the language of the country, had no sympathies with any political party. They have been compared, not inaptly, with the "Switzers," the Swiss Guards of the French monarchs, and the Swiss mercenaries of other kings.

Chandragupta lived in considerable state. In the processions held on festal occasions, elephants decked in gold and silver, four-horsed chariots, and yokes of oxen took part. "Then comes a great host of attendants in holiday dress, with golden vessels such as huge basins and goblets, six feet broad, tables, chairs of state, drinking vessels and lavers, all of Indian copper, and many of them set with jewels such as emeralds, beryls and Indian garnets; others bear robes embroidered in gold thread, and lead wild beasts, such as buffaloes, leopards and tame lions, and rare birds in cages<sup>1</sup>." "In the Indian royal palace," says another writer, "where the greatest of all the kings of the country resides, besides much else which is calculated to excite admiration, there are wonders with which neither Memnonian Susa in all its glory, nor the magnificence of Ekbatana can

<sup>1</sup> Strabo, xv. i. 69. This was no doubt a copy of the Persian ceremonial which was generally adopted at Oriental courts. See *e.g.* the account of the processions of Antiochus Epiphanes and Ptolemy Philadelphus in Athenaeus, iv. 4. 5.

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The following table shows the results of the regression analysis for the dependent variable "Number of children in the household" (N = 1,000). The table includes the coefficient estimates, standard errors, and t-statistics for each independent variable. The dependent variable is measured in the number of children in the household, ranging from 0 to 10. The independent variables are: Age, Sex, Education, Income, and Urban/Rural. The table also includes the adjusted R-squared value and the F-statistic.

Variable	Coefficient	Standard Error	t-Statistic
Age	0.05	0.02	2.50
Sex	0.10	0.05	2.00
Education	-0.05	0.03	-1.50
Income	0.02	0.01	2.00
Urban/Rural	0.15	0.08	1.88
Adjusted R-squared	0.15		
F-statistic	4.00		

The results indicate that the number of children in the household is positively related to the age of the head of household, the sex of the head of household, and the income of the head of household. The number of children in the household is negatively related to the education of the head of household. The urban/rural variable is not statistically significant.

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hope to vie ; indeed, only the well-known vanity of the Persians could imagine such a comparison<sup>1</sup>."

Of the army of Chandragupta, the famous force which defeated Seleukus Nikator, Megasthenes gives us a very full account<sup>2</sup>. Its numbers are possibly exaggerated, as is the size of nearly everything in India by the Greeks. It consisted of cavalry, infantry, chariots and elephants<sup>3</sup>, and its total number was said to be 400,000. Possibly this includes the grooms, buglers, gong-beaters, ox-drivers, mechanics and foragers—the vast array of sutlers which follows an oriental army. It was managed by a very efficient War Office, with a department in charge of each arm of the service. There were stables for the horses, chariots and elephants, and magazines where all arms had to be stored when not in use. The chariots on the march were drawn by oxen, so as to keep the horses fresh : in battle, two men-at-arms stood by the driver, and each elephant carried four sharpshooters. The horses were driven with a spiked muzzle, a halter instead of a bridle, and the infantry were armed with long shields of undressed oxhide, two-handed swords, and bows of great length and power, which they discharged by resting them on the ground against the left foot.

<sup>1</sup> Aelian, *περὶ ζώων ιδιότητος*, Bk XIII. 18. 1.

<sup>2</sup> See Arrian, *Indika*, xvi, and *Fragments* XXXIII and XXXIV Schwanbeck (Strabo, xv. 1. 50, and Aelian, XIII. 10).

<sup>3</sup> The four *kāya*, *asvakāya*, *pattikāya*, *rathakāya* and *hastikāya*.

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hope to vie ; indeed, only the well-known vanity of the Persians could imagine such a comparison<sup>1</sup>."

Of the army of Chandragupta, the famous force which defeated Seleukus Nikator, Megasthenes gives us a very full account<sup>2</sup>. Its numbers are possibly exaggerated, as is the size of nearly everything in India by the Greeks. It consisted of cavalry, infantry, chariots and elephants<sup>3</sup>, and its total number was said to be 400,000. Possibly this includes the grooms, buglers, gong-beaters, ox-drivers, mechanics and foragers—the vast array of sutlers which follows an oriental army. It was managed by a very efficient War Office, with a department in charge of each arm of the service. There were stables for the horses, chariots and elephants, and magazines where all arms had to be stored when not in use. The chariots on the march were drawn by oxen, so as to keep the horses fresh : in battle, two men-at-arms stood by the driver, and each elephant carried four sharpshooters. The horses were driven with a spiked muzzle, a halter instead of a bridle, and the infantry were armed with long shields of undressed oxhide, two-handed swords, and bows of great length and power, which they discharged by resting them on the ground against the left foot.

<sup>1</sup> Aelian, *περὶ ζώων ιδιότητος*, Bk XIII. 18. 1.

<sup>2</sup> See Arrian, *Indika*, xvi, and *Fragments* xxxiii and xxxiv Schwanbeck (Strabo, xv. 1. 50, and Aelian, xiii. 10).

<sup>3</sup> The four *kāya*, *asvakāya*, *pattikāya*, *rathakāya* and *hastikāya*.

The arrow, three yards long, pierced shield and armour like paper. They carried two-handed swords, but did not care for closing with the enemy. The cavalry, who had no saddles, had two long lances (*σαύρια*) as their chief equipment. The army, which was a standing one, was liberally paid, and the soldiers spent much of their time drinking and idling.

We now turn to the very interesting account given by Megasthenes of the organization of the Government, where again we see the work of the master-mind of the great Maurya<sup>1</sup>. Megasthenes gave a minute account of this elaborate system, which has been copied by many subsequent authorities. Unfortunately, he mixes up the traditional four castes of Hindu society<sup>2</sup> with the official bodies created by Chandragupta, and he becomes confused over the sub-castes, with their perplexing distribution of functions in the state. The mistake was not an unnatural one for a foreigner to make. He is also led astray by the fact that the Egyptians, according to Herodotus, had seven castes. Egypt and India were frequently confused by the Greeks, and Megasthenes comes to the conclusion that there are seven "castes" (*γένη*) in India also<sup>3</sup>. He arrives at this number as follows. He divides the Brahmins into two castes—philosophers and

<sup>1</sup> Schwanbeck, *Frag.* I, xxxiii, and xxxiv. (Diodorus, II. 40; Strabo, xv. I. 39; Arrian, *Indika*, xi.)

<sup>2</sup> Brāhmaṇa, Kshattriya, Vaiśya, Śūdra.

<sup>3</sup> Γένος is a literal translation of *jāti*.

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statesmen. The Kshattriyas or Military form a caste by themselves. The Vaiśyas and Śūdras are divided into three castes by Megasthenes—farmers, herdsmen, and artisans, and he adds a seventh caste of “Inspectors and Overseers”—the confidential officers in the service of Chandragupta<sup>1</sup>. These officials were probably recruited chiefly from the Brahmin caste.

First in order, in the catalogue of Megasthenes, came the *Philosophers* (Φιλόσοφοι, Σοφισταί) employed in literary and scientific pursuits and religious rites. These were, of course, the Brahmins, ubiquitous as ever. Of the religion and philosophy of the Brahmins, Megasthenes speaks in another place, and the subject will be treated separately. Once a year a great conclave of Brahmins was held by the king, when rewards were dispensed to those who had produced literary works or made scientific discoveries of merit<sup>2</sup>.

Then came the *Husbandmen* (Γεωργοί). Megasthenes found the Indian rayat to be, as he is now, of a peaceful, gentle nature. Exempted from military service, he took no part in war and politics, and lived quietly on his farm, rarely going to the city. Often, says Megasthenes, you

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<sup>2</sup> Megasthenes may be thinking of the great fairs held at places like Prayāga once a year. Hiuen Tsiang describes one which he attended with king Śīlāditya. The monarch distributed gifts to many thousands of Brahmins, monks, and mendicants.



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## The American Revolution: 1776-1783

The American Revolution was a period of political and military struggle between the thirteen American colonies and Great Britain. The revolution began in 1775 with the battles of Lexington and Concord, and ended in 1783 with the signing of the Treaty of Paris. The revolution was a result of the colonies' desire for self-government and independence from British rule. The revolution was a successful one, as the colonies won their independence and became the United States of America.

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The third class consisted of *Herdsmen*<sup>2</sup>, and included shepherds, hunters, and various people of that kind. They were mostly members of the aboriginal tribes, and as such, belonged to the Śūdras, the lowest stratum of Hindu society. They rendered, however, important services to the State. They cleared the fields of the tigers, boars, deer, and birds, which molested the villagers' flocks, herds, and crops. They killed the snakes, scorpions, and dangerous insects which infested the country in the rainy season. Most important of all, they caught and tamed the elephants which played such an important part in the army of

<sup>1</sup> In many places a village held land in common and the crops were divided. This is a survival of the primitive Indo-Aryan village-community. Strabo, xv. i. 66.

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These authors also found that the use of a single, non-validated questionnaire to assess the prevalence of depression in the community is not sufficient. They also found that the prevalence of depression was higher in the community than in the clinical setting. This is consistent with the findings of the present study, which found that the prevalence of depression was higher in the community than in the clinical setting. The authors also found that the prevalence of depression was higher in the community than in the clinical setting. This is consistent with the findings of the present study, which found that the prevalence of depression was higher in the community than in the clinical setting.

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The fourth class consisted of the *Artizans* (τεχνῖται). These, according to the code of Manu, were Vaiśyas, like the Agriculturalists. This class included the great Trade-Guilds, many of which received land and other privileges in return for service rendered to the State. Thus the Armourers and Shipwrights had a monopoly of work in their own branches, receiving wages and rations in payment ; and taxes were wholly or partly remitted to State employés. In time of peace, the Admiralty hired out their men of war to merchants to be employed on the flourishing traffic in goods and passengers which went on along the Ganges and Jamnā, and doubtless along the waters of the Indus as well.

The fifth caste was the *Military Caste*<sup>1</sup>, the Kshattriyas of the Hindu codes. The immense standing army of Chandragupta gave special prominence to members of this caste, who were liberally treated in the matter of pay and allowances. Accoutrements were found by the War Office, which had a special contract with the

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Chandragupta. In return for their services, they received an allowance of corn from the Royal Exchequer. Private people were forbidden to keep elephants, which were reserved for royal use. This served as a sumptuary law, checking the ambitions of the nobility ; it also secured the maximum number of these valuable beasts for the imperial forces.

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The fifth caste was the *Military Caste*<sup>1</sup>, the Kshattriyas of the Hindu codes. The immense standing army of Chandragupta gave special prominence to members of this caste, who were liberally treated in the matter of pay and allowances. Accoutrements were found by the War Office, which had a special contract with the

<sup>1</sup> Πολεμισταί.

## THEORY OF THE EARTH

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Sixthly came the *Overseers*<sup>1</sup> or *Inspectors*, a branch of the Civil Service specially maintained by Chandragupta. These officers travelled round inspecting the work of the government officials, and furnishing confidential reports direct to the Throne on their conduct. They spied on the army too, and it is said that they freely used the courtezans of the city to obtain information<sup>2</sup>. Besides keeping the Viceroy and rulers of the distant provinces of the great Empire up to the mark, they no doubt checked the frequent plots hatched against the Emperor's life. When they were on circuit, they gave even the meanest subject a chance to appeal against official tyranny. The post is said to have been a well-paid one, and much in request among adventurous youths. It seems probable that Aśoka used these officials to enforce the Law of the *Dharma* on his subjects.

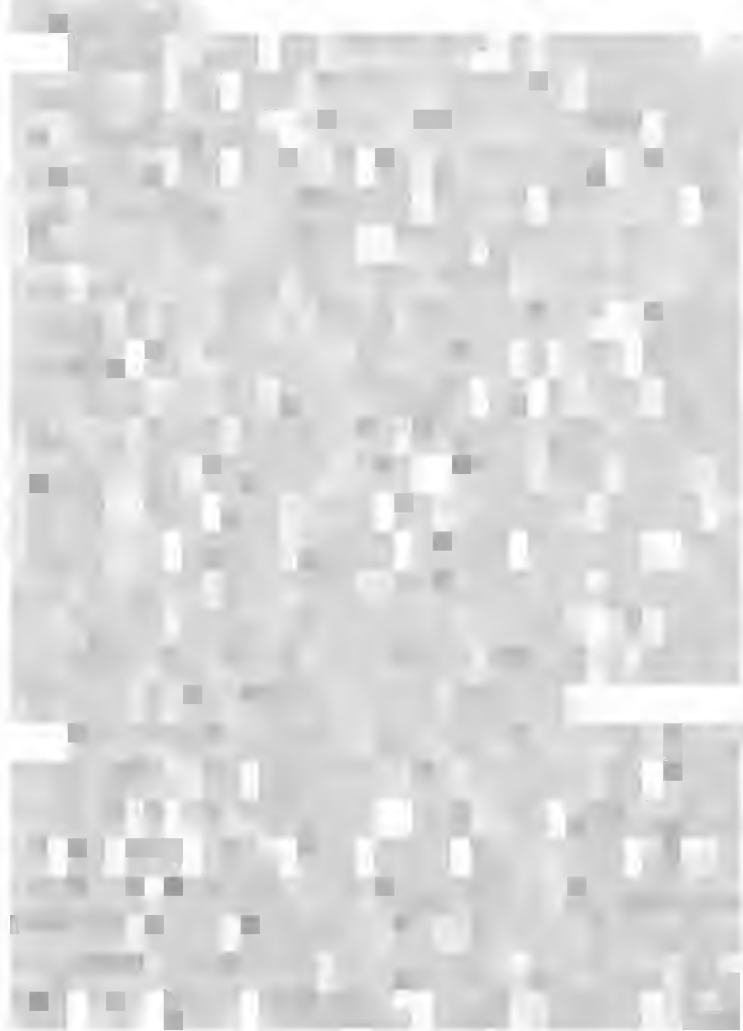
The seventh and last class was that of the *Royal Councillors*, the ministers who formed the Privy Council of the Emperor. Like the philosophers of the first class, they must have been all, or nearly all, Brahmins, but Megasthenes distinguishes between those Brahmins who devoted themselves to priestly and literary occupations, and those who, like the great Chāṇakya, made politics their

<sup>1</sup> ἑφοροί, ἐπίσκοποι.

<sup>2</sup> Strabo, xv. i. 48.

# THE UNIVERSITY OF CHICAGO

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Apart from the seven classes into which the State was divided, was the Civil Service proper. In rural districts, the government was in the hands of a body of officials, who combined the duties of the Collector, Forest Officer, and Engineer of modern India. These officers had the most varied duties. They superintended irrigation, the construction of irrigation works, and the survey and assessment of irrigated lands. They saw to the repair of public roads, and to the erection of mile-stones and signposts at every ten stadia. They built and repaired the bridges. They collected the taxes imposed upon the rayats: they supervised the hunters, and saw that they did not defraud the State of horses or elephants. They kept an eye on the wood-cutters and took care that the country was not deforested. They supervised the mines. They appear to have been invested with the judicial powers necessary for the enforcement of their decrees.

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The system in vogue in the rural districts was of a simple kind, reminding us in a primitive manner of the modern Civil Service, with its multifarious duties. The system of urban government was more complicated. We have Megasthenes' account of the administration of Pāṭaliputra: no doubt Taxila, Ujjain, Prayāga, and the other provincial capitals and great cities, were governed in a similar fashion. There were six *panchāyats*, or boards of five officers, and each board had its own department allotted to it. Besides this, the whole municipal council of thirty members met from time to time to discuss common measures, such as the repair of roads, upkeep of markets, temples and so forth, and to fix the taxes and the current market prices.

The first, fourth, fifth and sixth boards devoted their attention to commercial regulations. The first supervised industries, crafts, trade-guilds, and so on. The fourth board superintended the markets, saw that the weights and measures were duly tested and stamped, and that the proper fixed prices were charged. A curious regulation, due to the specialization resulting from the caste system, imposed a double tax on merchants selling two kinds of goods. The fifth body supervised manufactures, and prevented the frauds arising from adulteration. The sixth was employed in levying the tax of one-tenth upon all articles sold. It is a tribute at once to the Hindu reputation for probity and to the severity of Chandragupta's

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system, that death was the penalty for a false declaration of sales<sup>1</sup>.

To the second and third boards were assigned peculiar duties. The second board was charged with the task of seeing to the comfort of all travellers, merchants, ambassadors, and other foreigners visiting India<sup>2</sup>. They had to attend them when sick, bury them if they died, and send their effects to their relatives in their native country. The existence of this board points to the supposition that a large number of merchants, chiefly, no doubt, Greeks from Syria and Alexandria, visited India in this reign, attracted by Chandragupta's far-sighted foreign policy. The last board of officials managed the census reports, and registered births and deaths. By this means taxation was facilitated, and the practice of infanticide, common among certain classes of Hindus, was checked. The penalties imposed for various offences were terribly severe. We can only suppose that owing to the high level of morality prevailing in India, they were seldom inflicted. No doubt, however, Chandragupta's severity accounts very largely for his unpopularity. Maiming—a Persian form of punishment—was imposed for perjury. The death-penalty was, as we have seen, exacted for the comparatively trifling offence of defrauding the

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The following table shows the results of the survey for the year 1970. The data is presented in a table with 10 columns and 10 rows. The first column contains the names of the respondents, and the remaining columns contain the data for each of the 10 categories.

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One feature of Hindu society struck Megasthenes with admiration. Slavery, a universal custom in the Graeco-Roman world, was unknown. Had Megasthenes, however, seen the social conditions of the Chandāla or Pariah in the days of Hiuen Tsiang, he might have modified his opinions. Under the caste-system, the wretched Pariah, compelled to dwell outside the city-walls, and to strike a gong when he came within range of respectable men, fared far worse than the Greek or Roman slave. But in the days when Buddhism was a growing force in the land, caste regulations were doubtless less rigidly enforced.

Of the moral tone of Hindu society as he saw it, Megasthenes speaks in the highest terms. Hindus lived frugal, happy lives. Wine was never drunk except at the sacrifices, when the *Soma* juice was consumed by the priests. The chief article of food was rice-pottage. Polygamy was indeed common among the upper classes, but women enjoyed great liberty. They studied philosophy, and could take monastic vows<sup>1</sup>. The seclusion of

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Hindus were acquainted with reading and writing, and used paper woven from flax. This we should, of course, infer from the existence of Aśoka's Edicts. Strabo also mentions the contrary opinion, which no doubt arose from the comparative rarity of written books. Laws, religious precepts, even secular poetry were committed to memory and handed down orally. Fa-Hian had to travel all over India before he could obtain texts of the Buddhist Canon.

The people of Pāṭaliputra dressed well in flowered muslins embroidered with jewels, and an umbrella was carried by an attendant behind the head of a noble when he went into the road. Kleitarchus, however, found that in other, poorer parts of India, they wore fillets (turbans, no doubt), on their long hair, and robes of plain white muslin or linen<sup>1</sup>.

Of the ancient history of India, Megasthenes apparently learnt nothing worth recording, save legends of a monarch whom he identified with Bacchus or Herakles. This is not surprising, as the science of history was always entirely neglected by the Hindus. Of the religion of the country he gives an interesting and intelligent account. The principal religious sects were the Brahmins, and the Sarmanes, who were the Buddhists and Jains. Besides these, there were, then as now, various *fakirs*, *Yogis*, and other mendicants of a low type, who had considerable liberty in the houses and markets, helping themselves in the

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bazaars to what they liked. Of Brahmin philosophy, we do not find so full an account in Megasthenes as in later writers<sup>1</sup>. The charming fragment quoted from the pseudo-Origen by Schwanbeck<sup>2</sup>, appears to owe little to Megasthenes, being Neo-platonic in tone. Megasthenes notes, however, the similarity between the speculations of the Brahmins and the teachings of Pythagoras and Plato; he speaks also of their physical speculations, and their belief that the world is spherical, liable to destruction, and permeated by the presence of the Deity<sup>3</sup>. They also, he says, believed in the existence of a fifth element—the Ākāśa or ether. These philosophers, he tells us, were devotees of Herakles, and there was a tribe called the Sibae, who were the descendants of the companions of Herakles. Herakles must be Śiva and the Sibae a Śaivite sect. The Greeks loved to identify the gods of other nations with their own deities. Indra is "Zeus Ombrios"; the immoral Śakti rites of certain tribes (*e.g.* the Oxydrakae) are the Bacchic orgies, and so forth. It has even been thought that the name of Mount Meru, suggesting the Μῆρος of the Bacchus legend, went a long way

<sup>1</sup> Schwanbeck, *Frag.* XLI-XLIII.

<sup>2</sup> *Ibid.* LIV.

<sup>3</sup> A good example of the out-of-the-way information gleaned by Megasthenes is given by Strabo, xv. 1. 59. "The Brahmins from the time of conception in the womb are under the care of learned men who go to the mother with incantations for the welfare of herself and her offspring." Here is a clear reference to the *Puṁ-Savana* and *Garbha-Rakṣaṇa* of the *Grihya Sūtras*. (Barnett, *Indian Antiq.* Ch. IV.)

The following table shows the results of the regression analysis for the dependent variable "Number of children in the household" (N = 1,000). The independent variables are "Age of the head of household" and "Gender of the head of household". The table includes the coefficient estimates, standard errors, t-statistics, and p-values for each variable.

Variable	Coefficient	Standard Error	t-statistic	p-value
Age of the head of household	0.001	0.001	1.2	0.23
Gender of the head of household (Male = 1, Female = 0)	-0.05	0.02	-2.5	0.01
Constant	1.5	0.1	15.0	0.00

The results indicate that the age of the head of household has a very small positive effect on the number of children in the household, while the gender of the head of household has a small negative effect. The constant term is significantly positive.

[illegible]

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

the 1990s, the number of people in the world who are illiterate has increased from 1.2 billion to 1.5 billion. The number of illiterate people in the world is projected to increase to 1.7 billion by the year 2015. The number of illiterate people in the world is projected to increase to 1.7 billion by the year 2015. The number of illiterate people in the world is projected to increase to 1.7 billion by the year 2015.

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**Figure 1**

1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26

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bazaars to what they liked. Of Brahmin philosophy, we do not find so full an account in Megasthenes as in later writers<sup>1</sup>. The charming fragment quoted from the pseudo-Origen by Schwanbeck<sup>2</sup>, appears to owe little to Megasthenes, being Neo-platonic in tone. Megasthenes notes, however, the similarity between the speculations of the Brahmins and the teachings of Pythagoras and Plato ; he speaks also of their physical speculations, and their belief that the world is spherical, liable to destruction, and permeated by the presence of the Deity<sup>3</sup>. They also, he says, believed in the existence of a fifth element—the Ākāśa or ether. These philosophers, he tells us, were devotees of Herakles, and there was a tribe called the Sibae, who were the descendants of the companions of Herakles. Herakles must be Śiva and the Sibae a Śaivite sect. The Greeks loved to identify the gods of other nations with their own deities. Indra is “Zeus Ombrios” ; the immoral Śakti rites of certain tribes (*e.g.* the Oxydrakae) are the Bacchic orgies, and so forth. It has even been thought that the name of Mount Meru, suggesting the Μῆρος of the Bacchus legend, went a long way

<sup>1</sup> Schwanbeck, *Frag.* XLI–XLIII.

<sup>2</sup> *Ibid.* LIV.

<sup>3</sup> A good example of the out-of-the-way information gleaned by Megasthenes is given by Strabo, xv. 1. 59. “The Brahmins from the time of conception in the womb are under the care of learned men who go to the mother with incantations for the welfare of herself and her offspring.” Here is a clear reference to the *Puṃ-Savana* and *Garbha-Rakṣaṇa* of the *Gṛhya Sūtras*. (Barnett, *Indian Antiq.* Ch. IV.)



towards confirming, in Greek minds, the persistent belief that Bacchus came from India.

Buddhism was not so popular in the days of Megasthenes as it afterwards became under the vigorous advocacy of Aśoka. Megasthenes says nothing of the distinctive teachings of the *Sarmanes*. Their most distinguished members were the Hylobioi (*Vānaprastha*), who retired to the forest and lived on the bark of trees. Megasthenes apparently fails to distinguish Brahminism from Buddhism, as this is a Hindu and not a Buddhistic practice. Among the philosophers, Megasthenes reckons the physicians, who appear to have attained to a high degree of proficiency. No doubt the difficulties of ascertaining much about Hindu philosophy were very great for a foreigner. As the sage Mandanis remarks to Onesikritus, "It is impossible to explain philosophical doctrines through the medium of interpreters who know nothing of the subject. It is like asking water to flow pure through mud<sup>1</sup>."

Such then, in brief, is the interesting account of the great Maurya Empire as it appeared to the first Greek who penetrated to the heart of India. Its value to us is shown by the fact that without it our knowledge of this important period would be practically a blank. By comparing what Megasthenes has said with the Edicts of Aśoka and the *Artha Śāstra* of Chāṇakya, we are able to form a clear picture of the general character

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# THE HISTORY OF THE UNITED STATES

The history of the United States is a story of growth and change, from the first settlers to the present day.

The early years of the United States were marked by the struggle for independence from Britain.

The American Revolution was a turning point in the nation's history.

The Constitution was adopted in 1787, establishing the framework for the federal government.

The early years of the 19th century were a period of westward expansion.

The Civil War was a defining moment in the nation's history.

The Reconstruction era followed the Civil War, as the nation sought to reunite and rebuild.

The late 19th and early 20th centuries were a time of rapid industrialization and urbanization.

The Progressive Era was a period of reform and social change.

The Great Depression of the 1930s was a time of economic hardship.

World War II was a global conflict that shaped the modern world.

The Cold War era was a period of tension between the United States and the Soviet Union.

of Maurya institutions. We see a highly organized government, and a nation distinguished for its probity and intelligence. The work of Megasthenes refutes the popular idea that because India has no history, she has been incapable of developing political institutions.

We have seen that the Maurya Emperors were in close touch with their Greek neighbours and kinsmen. Chandragupta has a Greek wife, Greek ambassadors in his court, and corresponds with the Syrian monarch. Aśoka sends missionaries to his Greek neighbours. And yet, when we examine the matter closely, we find little trace of Greek influence in India at the time of the Mauryas. On the other hand, they were deeply influenced by the now vanished Persian Empire. For centuries the Persians had ruled in the Panjāb, and the Indians had been impressed by the stately edifice of Persian rule. Perhaps Chandragupta had, during his boyhood in Taxila, come under Persian influence. The customs of his court were purely Persian. Like the Great King, he lived in seclusion, only appearing for religious festivals and on solemn occasions. He kept, like him, the "hair-washing festival," *Tykta*, described by Herodotus<sup>1</sup>. Many other institutions of Chandragupta had their Persian parallels, for instance, the Royal Road, and probably the provincial organization. Then again, we see Persian influence in the architectural undertakings of Aśoka. The Edicts

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1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

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engraved on the rock may be compared to the Behistūn inscriptions of Darius, and the lion capitals of the Aśoka pillars are clearly Persian in style, though that style has undergone considerable modification.

## APPENDIX I

### THE ROYAL ROAD

Pliny (vi. 21) says that the stages and distances on the Royal Road are as follows :

1. From Peukelaotis to the Hyphasis, as measured by Baeto and Diognetus, Alexander's survey officers.

Peukelaotis to Taxila, 60 miles.

„ the Hydaspes, 120 miles.

„ the Hyphasis, 390 miles.

2. From the Hyphasis to the mouth of the Ganges, as measured for Seleukus Nikator (probably by Megasthenes and other Greek visitors<sup>1</sup>).

From the Hyphasis to the Hēsīdrus 168 miles.

From the Hēsīdrus to the Jamnā 168 miles (some add 5).

From the Jamnā to the Ganges 112 miles.

From the Ganges to Rhodopha 119 miles (others give 325<sup>2</sup>).

Then follow the words "*Ad Kalinapaxam oppidum CLXVII.D Alii CCLXV. mill.*" This is usually translated, "To the town of Kallinapaxa 167½ miles; others 265 miles," which seems a curious discrepancy. St Martin (*Étude sur la Géog. Grecque*,

<sup>1</sup> "Reliqua Seleuko Nikatori peragrata sunt." This is of course a *dativus commodi*, not a dative of the agent. Seleukus never went beyond the Panjāb.

<sup>2</sup> By 325 miles he must mean for the *whole* distance from the Hēsīdrus to Rhodopha, *not* from the Ganges. He refers to a shorter route, the longer route being 168 + 112 + 119 = 399 miles. There were several short cuts, marked by sign-posts, on the road.

THE UNITED STATES OF AMERICA

DEPARTMENT OF THE INTERIOR  
BUREAU OF LAND MANAGEMENT  
WASHINGTON, D. C. 20250

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AT 10:00 A. M. EST  
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IN ALBANY, NEW YORK

THE LANDS ARE OFFERED FOR SALE  
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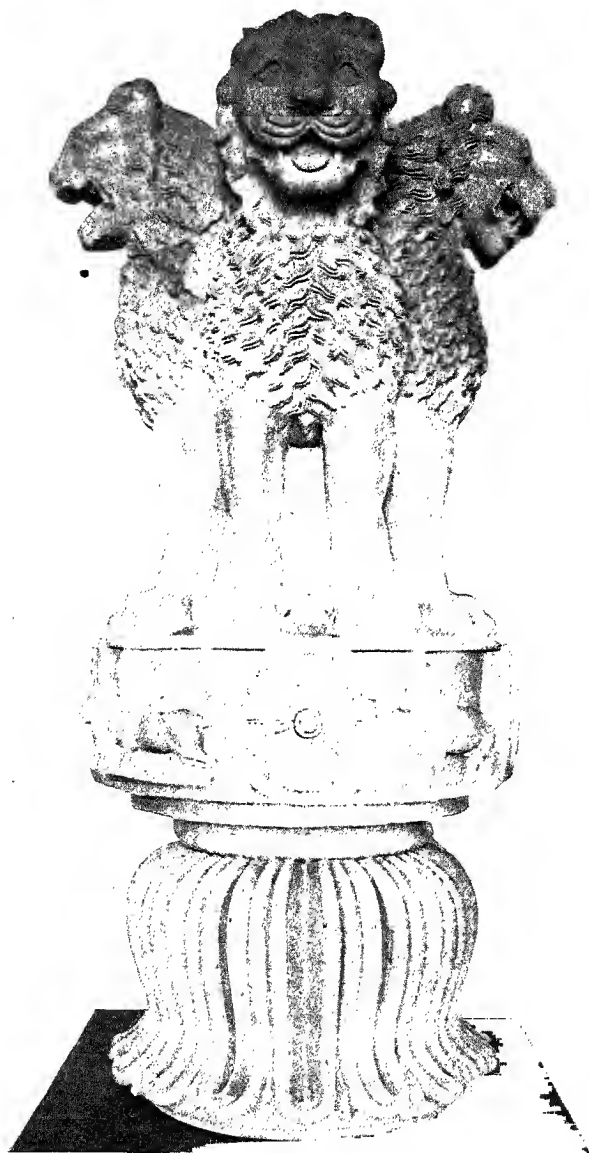
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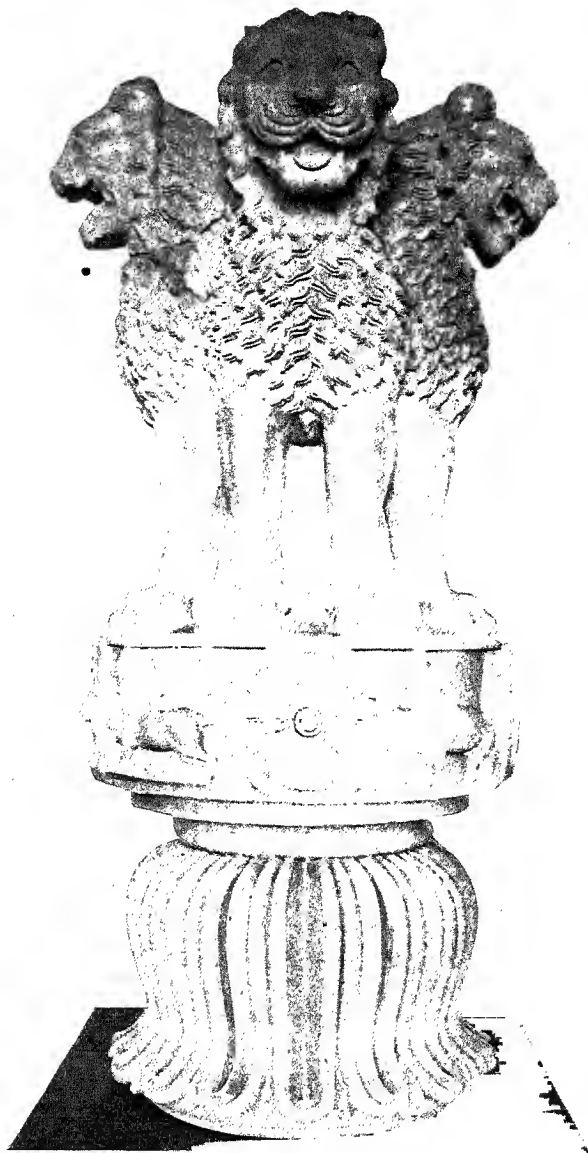
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Asoka Pillar (Indo-Persian)

*(By permission of the Director General of Archaeology)*





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His two last statements are absolutely wide of the mark. He says it is 425 miles to Palibothra and 638 miles to the mouth of the Ganges. The distances are in reality 248 and 445 miles respectively. The latter part of the road had not been travelled by Megasthenes, who puts it at 500–600 miles. In the absence of definite information, the Greeks always exaggerated the size of India.

## APPENDIX II

### THE FABULOUS RACES OF INDIA

1. *The Pygmies.* Called Pygmies by Ktesias, Τριπτάθμιοι by Megasthenes. The legend arose from the small, dwarf-like Mongolians of Nepal and Bhotan, called Kirrhadii by the *Periplus* and Ptolemy and *Kirāta* in Sanskrit. The Pygmies of Homer are Ethiopian, but Ethiopia and India were supposed to be connected. Referring to the fights between Cranes and Pygmies, Lassen recalls the term *Kirātāsīn* (devourer of Kirāta) applied to Garuḍa, the vulture of Viṣṇu.

2. 'Αμόκρητες. The noseless men, described by Megasthenes as eating carrion and dying young. Again we have the snub-nosed Mongolian. Παμφάγος is Skt. *sarva-bhākṣha*.

3. 'Ενωτοκοῦται. Men who sleep on their ears<sup>1</sup>. A literal translation of the Skt. *karnaprāvāraṇa*. The Indians had many

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[illegible]

**Abstract** The purpose of this study was to determine whether there were differences in the prevalence of self-reported depression between men and women who had been exposed to violence during childhood and adulthood. Data from the National Longitudinal Study of Adolescent Health (*N = 9,800*) were used to examine the association between exposure to violence and self-reported depression among adolescents. Results showed that exposure to violence during childhood and adulthood was associated with increased risk of self-reported depression. However, the association between exposure to violence and self-reported depression was stronger for women than for men.

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4. Ἀντίποδες or Ὀπισθοδάκτυλοι. The men whose feet turned backwards. Mentioned by Megasthenes and Ktesias. Skt. *Paśchādaṅgula*.

5. Ὠκύποδες. A curious mistranslation of Skt. *Eka-pāda*. The Μονόσκελοι, Μονόκωλοι and Σκιάποδες of Ktesias<sup>1</sup>, though the latter lived in Libya.

6. *The Hyperboreans*. This legend, like that of the Pygmies, is very old. It may belong to the primitive Indo-Aryan stock. They are the *Uttara-kuru* of the Indian epic, transliterated as Attakorae by later writers. Hekataeus wrote a pamphlet about them. Pindar places them north of the Danube<sup>2</sup>.

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9. Ἀστομοι. Mouthless men who live on smell. The Indian equivalent has not been traced.

(Pliny's "Satyrs," *N.H.* vii. 2, are apes. His Στρουθόποδες, women—not men—with 'sparrow feet,' must be the Chinese. The early age of marriage and child-bearing in India gave rise to stories of women who conceive at five years old. The jungle-folk called Choromandae, who have no language, etc., are merely aboriginal tribes.)

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<sup>1</sup> *Apud* Pliny, *N.H.* vii. 2. The story of the Σκιάποδες is as old as Hekataeus.

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 2. *Journal of Management Studies*, 1996, 33, 1, 15-30.

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## APPENDIX III

### THE ACCURACY OF MEGASTHENES

In view of Strabo's attacks upon the veracity of Megasthenes, it is curious to find that his account of the constitution of Chandragupta finds close confirmation in many details in a Hindu book on Politics, traditionally ascribed to Kauṭilya or Chāṇakya, the famous Brahmin minister of the Maurya Emperor. This work is the *Kauṭilya Artha Śāstra*. In this book we find the king's palace described very much after the manner of Megasthenes, with its moats, ramparts and towers. The king is surrounded by a bodyguard of "women armed with bows," as Megasthenes says. (*Artha Śāstra*, II. 3.)

The *Artha Śāstra* describes the highly organized bureaucracy in terms very similar to those employed by Megasthenes, but in greater detail. Thus Megasthenes tells us that the district officers were in charge of the forests, temples, harbours, mines, roads, etc. He also describes the six Boards or *Panchāyats* who managed municipal affairs. Kauṭilya describes no less than fifteen officials or boards of officials who supervised municipal affairs. But the general duties assigned to them are nearly the same. Thus Kauṭilya describes a Superintendent of Commerce and a Superintendent of Warehouses, who between them managed the market, fixed the market-prices, regulated the trade in agricultural produce, levied the subsidies for provisioning the army, and collected the royal tithes on goods bought and sold. These were almost precisely the duties assigned to the first, fourth, fifth and sixth boards in the polity described by Megasthenes.

The *Artha Śāstra* mentions a Superintendent of Courtezans and of Public Gambling, two functions of the police department not occurring in Megasthenes. But Megasthenes tells us how the king's agents employed the courtezans to obtain information. This ancient profession was, as in most Indian polities, treated as a recognized trade, taxed, inspected, and utilized



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On one important point Kauṭilya supplies information which supplements Megasthenes very considerably. This is with regard to the Board of Shipping. The Port Commissioner supervised sea and river-traffic and ferries. Fishermen, merchants and travellers, were all subjected to taxation and the ferries were in the hands of the Government. The fords were guarded by pickets, who prevented suspects from entering or leaving. It was the duty of the Harbour Masters to assist ships in distress, and of those in charge of the ferries to see that they were not used when the river was in a dangerous state.

(For a more detailed comparison, see *The Ancient Hindu Polity*, by N. N. Law (Longmans, 1914), especially pp. xxxv—xlv, Introduction. For text, see R. Shāma Śāstri's Edition, Mysore, 1909.)

[Since the above chapter was written, an article by Dr D. B. Spooner has appeared in *J.R.A.S.* 1915, p. 63. The author, who is in charge of the excavations at Pāṭaliputra, shews that the Persian element therein is far more extensive than is commonly supposed. The palace and other buildings are modelled on the palace of Darius at Persepolis, and seem to have been the work of Persian masons. The caves at Barābar etc. (Hiuen Tsiang's "stone-chambers") are copied from the Royal Tombs of the Persian kings. Asura Maya, the demon builder of the *Mahābhārata* (see Hopkins, *Great Epic of India*, p. 391), is the demon who according to Hiuen Tsiang built Aśoka's palace, and is no other than Ahura Mazda of Persia, by whose grace Xerxes built his palace (Curzon, *Persia*, II. p. 156).]

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## CHAPTER IV

### GREEK AND SEMI-GREEK DYNASTIES OF THE PANJĀB

"The grete Emetreus, the king of Inde."

*Knight's Tale*, 2156.

THE ancient city of Baktra (*Bākhtri* or *Bākhdi* in old Persian, the modern Balkh), like Constantinople or Alexandria, was destined by its geographical position to play a leading part in the history of the world. On the landward side, it was the key to India. At its gates converged almost all the great trade-routes of central Asia. First, there were the famous "three roads to Baktria<sup>1</sup>," running through Afghanistan and converging at Balkh. Then there was the road through Kashgar to the Stone Tower of Sarikol, by which the silk-traders brought their goods. Lastly, there were the two great highways to the West, the waterway of the Oxus, and the caravan road through Parthia to Antioch.

Balkh had been, for countless years, a Skythian settlement before the coming of the Iranians.

<sup>1</sup> ἡ εἰς Βακτριανὴν τρίδος. Strabo, xv. 2. 8. See Bunbury, *Hist. Anc. Geog.* pp. 486-7.

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 204. **Figure 195**  
 205. **Figure 196**  
 206. **Figure 197**  
 207. **Figure 198**  
 208. **Figure 199**  
 209. **Figure 200**  
 210. **Figure 201**  
 211. **Figure 202**  
 212. **Figure 203**  
 213. **Figure 204**  
 214. **Figure 205**  
 215. **Figure 206**  
 216. **Figure 207**  
 217. **Figure 208**

**Abstract**

Year	1999	2000	2001
1999	1999	1999	1999
2000	2000	2000	2000
2001	2001	2001	2001

The first step in the process of creating a new product is to identify a market need. This involves conducting market research to understand the current market landscape, identify gaps, and determine the target audience. Once a market need is identified, the next step is to develop a concept. This involves brainstorming ideas, creating a prototype, and testing the concept with a small group of potential customers. If the concept is well-received, the next step is to develop a business plan. This involves determining the costs of production, setting a price, and identifying distribution channels. Finally, the product is launched into the market, and the company monitors sales and customer feedback to make any necessary adjustments.

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1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26

After their advent, it became the capital of eastern Irān, separated from the rest of the Persian Empire by the vast Karmanian Desert, and never perfectly subdued. It became a fixed policy on the part of the Persian kings to leave the satrapy of Baktria in a state of practical independence, as it formed an outpost against the ever-growing menace of the Skythian hordes beyond the Oxus. Baktra was famous in Persian literature as the centre of the worship of Anahid, probably a Skythian goddess originally, who had there a great temple. Baktra fell, like the rest of Persia, before the invincible arms of Alexander, and formed a natural base for his invasion of India. Of the far-reaching projects of Alexander, his colonies in the Indus valley, and their fate, we have already spoken. Meanwhile Baktria, which had been made an important Macedonian settlement, became a part of the Syrian Empire, until its ruler, a certain Diodotus, took advantage of the incessant wars which distracted the king's attention to declare himself an independent sovereign. Parthia quickly followed suit. This must have been about 250 B.C., or a little later. Baktria finally extorted her independence in 208 B.C., when Antiochus III, after an unsuccessful siege of the capital, acknowledged the claims of Euthydemus, the Baktrian ruler, and gave him a Seleukid princess in marriage.

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and it is not surprising that the Baktrians began to turn their attention to the rich plains which lay beyond the Paropamisus. There were probably already settled there considerable colonies of Yavanas, descendants of the Greek soldiers who preferred staying in India to participating in the evacuation of Eudamus in 317 B.C. At any rate, between 190 and 180 B.C., Demetrius, the son and successor of Euthydemus, conquered Ariana, crossed the Paropamisus, and subdued not only Pattalene or Sind, but also Surāshṭra,—the Kathiāwār and Surāt districts—and an obscure province which Strabo calls Sigertis<sup>1</sup>. At the same time, he extended the Baktrian Empire “to the Seres and Phrynoi.” His object in both these undertakings was no doubt commercial. He pushed the limits of his realm to the edge of the Pamirs in order to control the silk-routes; and by conquering Sind and Kathiāwār, he obtained an outlet to the sea by the great waterway of the Indus. Demetrius, apparently, made his Indian territories into a separate province. Its capital was Euthy-demeia, the new name which he bestowed, in memory of his father, upon the ancient city of Sāgala<sup>2</sup>. Other towns which he built were

<sup>1</sup> Δημήτριος ὁ Εὐθυδήμου υἱὸς τοῦ Βακτρίων βασιλέως οὐ μόνον δὲ τὴν Πατταληνὴν κατέσχευεν ἀλλὰ καὶ τῆς ἄλλης παραλίας τὴν τε Σαραόστου (MSS. τεσσαριόστου) καλουμένην καὶ τὴν Σιγερτίδος βασιλείαν. Strabo, *Geog.* XI. II. I.

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The first of these is the fact that the  
human race is not a single homogeneous  
entity, but is composed of many distinct  
groups, each with its own characteristics  
and history. This is the basis of the study  
of human evolution, which seeks to trace  
the development of the human race from  
its earliest beginnings to the present day.

The second of these is the fact that the  
human race is not a static entity, but is  
in a constant state of change. This is the  
basis of the study of human culture, which  
seeks to trace the development of human  
society from its earliest beginnings to the  
present day.

The third of these is the fact that the  
human race is not a uniform entity, but is  
composed of many distinct groups, each  
with its own characteristics and history.  
This is the basis of the study of human  
geography, which seeks to trace the  
distribution of the human race across the  
world.

The fourth of these is the fact that the  
human race is not a uniform entity, but is  
composed of many distinct groups, each  
with its own characteristics and history.  
This is the basis of the study of human  
biology, which seeks to trace the  
development of the human body from its  
earliest beginnings to the present day.

The fifth of these is the fact that the  
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<sup>3</sup> *Ibid.* xxx. 3.

<sup>4</sup> *Ibid.* III. I. For the crown, see Zend Avesta in *S.B.E.* II. 82.

The first of these is the fact that the library is a public institution, and as such it is subject to the control of the public. The second is the fact that the library is a non-profit institution, and as such it is not subject to the same financial constraints as a profit-making enterprise. The third is the fact that the library is a cultural institution, and as such it is subject to the same cultural constraints as a museum or a theater. The fourth is the fact that the library is a social institution, and as such it is subject to the same social constraints as a school or a church. The fifth is the fact that the library is a historical institution, and as such it is subject to the same historical constraints as a monument or a relic. The sixth is the fact that the library is a modern institution, and as such it is subject to the same modern constraints as a business or a government agency. The seventh is the fact that the library is a universal institution, and as such it is subject to the same universal constraints as a law or a principle. The eighth is the fact that the library is a particular institution, and as such it is subject to the same particular constraints as a person or a place. The ninth is the fact that the library is a complex institution, and as such it is subject to the same complex constraints as a system or a process. The tenth is the fact that the library is a simple institution, and as such it is subject to the same simple constraints as a thing or an object.

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It is difficult to decide whether the parricide was Apollodotus II or Heliokles. Apollodotus II (it is usually supposed that there were two princes of the name), however, places the epithets *Φιλοπάτωρ* καὶ *Σωτήρ* on his coins, and the title would be somewhat incongruous under the circumstances. We are, therefore, driven to suppose that the murderer was Heliokles<sup>5</sup>. This was about 156 B.C.

<sup>1</sup> See the Author's *Baktria* (Probsthain, 1912), pp. 155-6.

<sup>2</sup> *Epit.* xli. 6. "Multa tamen Eukratides bella magna virtute gessit quibus attritus cum obsidionem Demetrii regis Indorum pateretur cum ccc militibus lx milia hostium assiduus eruptionibus vicit. Quinto itaque mense liberatus Indiam in potestatem redegit."

<sup>3</sup> Date c. 174 B.C. Justin says that both Mithradates and Eukratides came to the throne about the same time. (*Epit.* xli. 6. 1.)

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[illegible][illegible]

The following table shows the results of the regression analysis for the dependent variable "Number of children in the household" (N = 1,000). The independent variables are "Age of the head of household" and "Gender of the head of household". The table includes the coefficient estimates, standard errors, t-statistics, and p-values for each variable.

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Eukratides was, if we may judge from his coins, a proud, determined man. One of these, a triumph of the coiner's art, represents him as wearing the *Kausia*<sup>1</sup> or sun hat. On the reverse are the charging Dioskuri<sup>2</sup>.

The murder of Eukratides struck a fatal blow to the fortunes of Baktria. The country was beset by enemies. On the one side was Parthia, her ancient and inveterate rival. Under Mithradates I, she had already inflicted one serious reverse on Baktria, and had recaptured two outlying provinces<sup>3</sup>. On the other side, a still graver menace presented itself. The dangers of a Skythian invasion from across the Oxus had long threatened Baktria. Antiochus III had been induced to spare the town chiefly because, if it fell, "the Hellenic world would obviously be soon overrun by the barbarians<sup>4</sup>." The cause of the new invasion which now promised to inundate the country south of the Oxus was

<sup>1</sup> *κανσία* from *καίω*, the modern *solar topi*.

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<sup>3</sup> τὴν Ἀσπιώνην καὶ τὴν Τουρίοναν ἀφῆρηντο Εὐκρατίδην οἱ Παρθναῖοι. Strabo, XI. II. Mithradates imitates the coins of Demetrius and Eukratides, and Orosius has a tale that he invaded India as far as the Indus.

<sup>4</sup> ἐκβαρβαρωθήσεσθαι τὴν Ἑλλάδα ὁμολογουμένως. Polybius, XI. 34.



1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

The following table shows the number of people who have been convicted of a crime in the United States since 1970. The data is presented in millions of people.

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**Abstract**

Eukratides was, if we may judge from his coins, a proud, determined man. One of these, a triumph of the coiner's art, represents him as wearing the *Kausia*<sup>1</sup> or sun hat. On the reverse are the charging Dioskuri<sup>2</sup>.

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primarily a migration, from central Asia, of the great nomad tribe of the Yueh-chi, who, about 165 B.C., had been driven out of their pasture-lands, and had moved southwards, pressing before them in their turn the Sakae or Skythian tribes who lay on the borders of Sogdiana. The first omens of the coming trouble appeared in Parthia. A body of Skythian mercenaries, who, driven out of their native country by the advance of the tribes from central Asia, had enlisted in the service of Parthia, rebelled. A war followed, in which the Parthian monarch Artabanus was killed by a poisoned arrow<sup>1</sup>. Parthia, however, managed to beat back the invaders. It was otherwise with the Baktrians. Having dissipated their strength in various ambitious schemes, the Baktrian monarchs, exhausted by wars with the Parthians, Indians, and Sakae, were literally "drained of their life-blood" as Justin says, and unable to offer an effective resistance<sup>2</sup>. At first the Sakae contented themselves with occupying Sogdiana: finally, however, they pushed across the Oxus, and Heliokles and his followers were compelled to seek refuge in their domains across the Hindu Kush, and abandon Baktria to the invaders.

<sup>1</sup> Justin, XLII. 1, 2.

<sup>2</sup> Baktriani per varia bella jactati non regnum tantum, verum etiam libertatem amiserunt: siquidem Sogdianorum et Drangianorum Indorumque bellis fatigati ad postremum ab invalidioribus Parthis velut exsanguis oppressi sunt. Justin, XLI. 6.

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The following information is provided for the purpose of providing a general overview of the information contained in the report. It is not intended to be a substitute for the full report, which is available on the website of the International Labour Office (ILO). The information is provided in a summary form, and is not intended to be a substitute for the full report, which is available on the website of the International Labour Office (ILO).

The first of these is the *Journal of the American Medical Association* (JAMA), which has been the most influential of the medical journals in the United States. It was founded in 1883 and has since then published a wide range of medical research, including clinical trials, laboratory research, and reviews of the literature. The journal is published weekly and is one of the most widely read and cited medical journals in the world.

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**Figure 1**

The Greek kingdom south of the Hindu Kush, did not, however, long remain intact. Even Eukratides had found it impossible to govern his extensive dominions single-handed, and had delegated part of his powers to his son<sup>1</sup>. Of the petty princes who split up the Panjāb among them, we know nothing except what we like to infer from the coins which have been unearthed from time to time. Many of these are extraordinarily fine, but they shed little light upon their strikers' history. If we may rely at all upon similarity of types and legends<sup>2</sup>, we may infer that some of these princelets belonged to the house of Eukratides, and others to that of Euthydemus. About others we are quite uncertain. Thus we know that Agathokles and Antimachus claim descent from Euthydemus and Diodotus respectively<sup>3</sup>. Plato's coin is dated 165 B.C.<sup>4</sup>, which makes him an early contemporary, probably a viceroy, of Eukratides. Apollodotus II, Strato, and Menander, employ the figure of Athene hurling the bolt, which first appears on the coins of Euthydemus. Hence we infer that they belong to his family. Heliokles, supposed to be the son and murderer of Eukratides, restrikes the coins of Strato, probably because he

<sup>1</sup> Eukratides a filio, *quem socium regni fecerat*, interficitur. Justin, xli. 6.

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The following table shows the results of the regression analysis for the dependent variable "Number of children in the household" (N = 1,000). The independent variables are "Age of the head of household" and "Gender of the head of household". The results are presented in the following table:

Variable	Coefficient	Standard Error	t-statistic	p-value
Age of the head of household	0.001	0.001	1.00	0.316
Gender of the head of household	0.001	0.001	1.00	0.316
Constant	1.000	0.000	1.00	0.316

The results show that the coefficient for "Age of the head of household" is 0.001, with a standard error of 0.001 and a t-statistic of 1.00. The p-value is 0.316, which is greater than the 0.05 significance level. Therefore, we fail to reject the null hypothesis that the coefficient is equal to zero.

The coefficient for "Gender of the head of household" is also 0.001, with a standard error of 0.001 and a t-statistic of 1.00. The p-value is 0.316, which is greater than the 0.05 significance level. Therefore, we fail to reject the null hypothesis that the coefficient is equal to zero.

The constant term is 1.000, with a standard error of 0.000 and a t-statistic of 1.00. The p-value is 0.316, which is greater than the 0.05 significance level. Therefore, we fail to reject the null hypothesis that the constant is equal to zero.

9. *Journal of the American Medical Association*, 277, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674,

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Only one of these monarchs achieved any real greatness. This was king Menander, or Milinda as he is called by the Buddhist writers, of whose career some details have been preserved in a Buddhist treatise, the *Milinda Pañha*, and in passages of Strabo and Plutarch. To him, too, we should very probably attribute the remarkable

<sup>1</sup> Gardner, VIII. 12.



conquered territory belonging to the rival house. Antialkidas, on the other hand, restrikes coins of Eukratides. Diomedes<sup>1</sup> reproduces in a barbarous fashion the charging Dioskuri of Eukratides; hence we may suppose that he is a scion of that house. These problems, however, belong to the province of the numismatist rather than the historian, and these petty rulers are unknown to us except for their coins. About forty of them divided Sind and the Panjāb between them during the two centuries before and after the birth of Christ, and the epithet "fiercely fighting," applied to them by the Hindu writers, indicates fairly correctly, no doubt, the extent of their achievements. The "fierce fighting" was, doubtless between the rival houses. At first the family of Eukratides was successful. Eukratides beat Apollodotus II, and wrested from him the Kāpiśa district; Heliokles won territories from Strato. But with Antialkidas and Menander the tide turned in favour of the house of Euthydemus, though the family of Eukratides retained the Gandhāra and Kābul districts till the coming of the Sakae.

Only one of these monarchs achieved any real greatness. This was king Menander, or Milinda as he is called by the Buddhist writers, of whose career some details have been preserved in a Buddhist treatise, the *Milinda Pañha*, and in passages of Strabo and Plutarch. To him, too, we should very probably attribute the remarkable

<sup>1</sup> Gardner, VIII. 12.

Greek invasion of the Ganges Valley which penetrated almost to the walls of Pāṭaliputra itself, and which is mentioned by more than one Indian writer<sup>1</sup>. According to the *Milinda Pañha*<sup>2</sup>, Menander was born, probably soon after the conquest of the Panjāb by Demetrius, perhaps about 180 B.C., in a village called Kalasi, on the island of Alasanda. This was no doubt an island at the confluence of the Indus and Akesines, which took its name from the adjacent town of Alexandria-on-Indus, the modern Uch. His father may have been a viceroy, probably a relation, of Demetrius, left in charge of this important post. Strabo, who couples together, on the authority of Apollodorus of Artemita<sup>3</sup>, the names of Demetrius and Menander, says that both monarchs made themselves masters of the Panjāb, Sind, and the Kathiāwār coast. Menander ascended the throne of Sāgala, which probably retained the position of the premier state or capital of the Greek principalities, about 155 B.C. It was about this time, no doubt, that his conversion to Buddhism took place<sup>4</sup>. Buddhism,

<sup>1</sup> This is usually taken for granted by writers, but is by no means *proved*.

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Of the capital as it was in the time of Menander, the author of the *Milinda Pañha* gives us a fascinating description, which may not be entirely fanciful :

“ There is, in the country of the Yonakas, a great centre of trade, a city that is called Sāgala, situated in a delightful country, well-watered and hilly, abounding in parks and gardens and groves and lakes and tanks, a paradise of rivers and mountains and woods. Wise architects have laid it out, and its people know of no oppression, *since all their enemies and adversaries have been put down*<sup>1</sup>. Brave is its defence, with many and various strong towers and ramparts with superb gates and entrance archways, and with the royal citadel in its midst, white-walled and deeply-moated. Well laid-out are its streets, squares, cross-roads, and market-places. Well-displayed are the innumerable sorts of costly merchandise with which its shops are filled<sup>2</sup>. It is richly

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adorned with hundreds of alms halls of various kinds, and splendid with hundreds of thousands of magnificent mansions which rise aloft like the peaks of the Himalayas. Its streets are filled with elephants, horses, carriages, and foot-passengers and crowded by men of all sorts and conditions,—Brahmins, nobles, artificers and servants. They resound with cries of welcome to teachers of every creed, and the city is the resort of leading men of each of the different sects. Shops are there for the sale of Benares muslin, of Kotumbara stuffs, and of other cloths of various kinds ; and sweet odours are exhaled from the bazaars where all sorts of flowers and perfumes are tastefully set out. Jewels are there in plenty and guilds of traders in all sorts of finery display their goods in the bazaars which face all quarters of the sky."

Menander was not content, however, with the conquest of the Panjāb. He aimed at nothing less than the Empire of all northern India, the position of *Chakravartī*, attained by his great predecessor, Chandragupta. Perhaps his object was partly religious. He may have hoped to restore the *Dharma* to its old dominant position in Pāṭaliputra from which it had been ousted by the Śunga kings. Of his invasion of Magadha, echoes are found in contemporary Hindu literature<sup>1</sup>. Menander's first move was against the frontier towns of Maghada. He besieged Mathurā, Ma-dhyamikā near Chitor, and Sāketa in Oude.

<sup>1</sup> As already pointed out, it is highly probable, but not absolutely certain, that the Yavana invasion here referred to was conducted by Menander. But the passage of Strabo, quoted below, shews that Menander *did* invade Magadha, and we have no records of *another* such Baktrian invasion.

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The following table shows the results of the regression analysis for the dependent variable *Perceived Organizational Support*. The independent variables are *Organizational Commitment* and *Organizational Identification*. The table includes the regression coefficients, standard errors, t-statistics, and p-values for each variable.

Variable	Regression Coefficient	Standard Error	t-Statistic	p-Value
Organizational Commitment	0.35	0.05	7.00	<0.001
Organizational Identification	0.28	0.04	7.00	<0.001
Constant	1.50	0.10	15.00	<0.001
Adjusted R-squared	0.85			

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“The Yavana was besieging Sāketa : the Yavana was besieging Madhyamikā,” are examples given by the contemporary grammarian Patañjali of the imperfect tense, which indicates an event which has recently taken place, and is still fresh in men’s memories. About this time the aged Pushyamitra, who had usurped the throne of the last of the Mauryas in 184 B.C., was contemplating offering the ancient Brahminical sacrifice of *Aśvamedha*, to celebrate his ascendancy over his neighbours. He received an unexpected check. On the banks of the Sindhu<sup>1</sup> river, the sacred horse and its bodyguard, under the command of the young Crown Prince Agnimitra, were attacked by a party of Yavana horsemen (perhaps a detachment of the army besieging Madhyamikā), and all but carried off<sup>2</sup>. Nor did Menander stop here. Pressing on, he began to threaten Pāṭaliputra itself, to the great alarm of the inhabitants. “When the viciously valiant Yavanas,” says the author of the *Gārgī Samhitā*, “after reducing Sāketa, the Pañchāla country, and Mathurā, reach the royal residence of Pāṭaliputra, all the provinces will be in disorder.” He penetrated, says Strabo, right to the Soanus<sup>3</sup>. But the fears

<sup>1</sup> Between Rājputāna and Bundelkhand. *Not*, of course, the Indus.

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<sup>3</sup> πλείω ἔθνη κατεστρέψαντο ἢ Ἀλέξανδρος, καὶ μάλιστα ὁ Μένανδρος, εἶγε τὸν Ὑπασιν διέβη πρὸς ἔω καὶ μέχρι τοῦ Σοάνου προῆλθε (MSS Ὑπανιν... Ἰσάμου). Strabo, XI. II. I.

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The war which recalled Menander was probably a Śaka invasion. The Śaka tribes, pushed steadily southwards by the advance of the Yueh-chi, and

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<sup>1</sup> There is, of course, much argument on all these points, and the identity of Maues with Moa, and his date, are still under discussion. But a detailed account is here out of place. See V. A. Smith, *Ancient India*, ch. vii. The coins are barbarous imitations of debased Indian models, with Parthian titles like βασιλεὺς βασιλέων, Chhatrapa, etc.

hemmed in on the west by the Parthians, overflowed Bactria and crossed the Helmand river into the country still known as Sakastene or Seistān. Here they were joined by allied Parthian or Pahlava tribes, and made their way into India through the Bolān Pass. Entering the Panjāb, they quickly superseded the now decaying power of the Bactrian Greeks, excepting a small principality ruled over by members of the house of Eukratides, which still held out in the Kābul valley. The invaders set up two allied kingdoms. At Mathurā reigned the Śaka line which was founded by Moga or Maues, who was apparently reigning in 93 B.C. Among his successors was Azes, whose coins indicate that he ruled over a wide area. Under him were the satraps Liaka Kusūlaka and Pātika at Taxila, and Rājavula and Śodāsa at Mathurā<sup>1</sup>. These rulers restrike the coins of Demetrius, Eukratides, and Strato, whose territories they doubtless conquered. Meanwhile, a Parthian prince named Vonones set up a dynasty in Baluchistān and Khandahār, and the two families were finally united under the rule of the Parthian prince Gondophares in the first century A.D. Gondophares is interesting, as, according to a widely-spread legend, he and his followers were

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Lastly, about the last quarter of the first century B.C., the Yueh-chi, after conquering Bactria, descended upon India. The leading tribe, the Kushāns, had now gained the supremacy, and headed by the monarch Kujūla Kadphises, they invaded Kābul, and conquered the last of the Baktrian monarchs, Hermaeus, as the coins clearly indicate<sup>1</sup>. The Kushān kings finally, at a date which is still quite uncertain, conquered and superseded the Indo-Parthian dynasty, and under their monarch Kanishka, became the paramount power in India. The Kushāns had, no doubt, many Greek and semi-Greek subjects, and it is uncertain whether they employed Baktrian Greeks or outsiders to execute the remarkable Gandhāra sculptures which are the most striking relic of their period which we possess<sup>2</sup>. Their coins are singularly interesting. They bear traces of imitation of both Baktrian and Roman models, but they also shew a great deal of artistic originality and power of realistic portraiture. The Greek element in India was now rapidly absorbed. Yavanas appear among the pious donors in the Buddhist

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## INDO-GREEK AND INDIAN COINS

1. Gold double daric, struck in the Panjāb in the time of the Persian occupation. Probably belongs to Darius Codomannus, 337 B.C. (Rapson, *Indian Coins*, I. 5.)
2. Athenian *owl*, probably struck in India in imitation of Athenian coinage. (*Ibid.* I. 6.)
3. Coin of Sophytes (*Saubhūti*), king of the Salt Range at the time of Alexander's invasion. (*Ibid.* I. 8.)
4. Coin of Eukratides, king of Baktria, Kābul, and the Panjāb (c. 175 B.C.). (Gardner, *B.M. Cat.* v. 8.)
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11. Coin of Puṣumavi, Āndhra king of the Deccan, 1st century A.D. (Rapson, *Āndhra Cat.* v. 89.)
12. Coin of Kanishka, with standing figure of Buddha and Greek inscription ΒΟΔΔΟ. (Gardner, *op. cit.* XXVI. 8.)

*To face coin plate*

# DECLARATION OF INDEPENDENCE

When in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the laws of God and of Nature entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.

That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, —

That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.

Prudence, in such a case, dictates that慎重 should be exercised; and that no step should be taken which the wisdom and good sense of the people may hereafter regret.

But when a long train of abuses and usurpations, pursuing invariably the same Object, evinces a design to reduce them to absolute Tyranny, it is their duty to throw off such Government, and to institute new Government.

Sufferance has long enough endured. We have in all past time submitted to the will of a tyrant. We now are no longer willing to suffer. We declare that we are no longer willing to submit.

In order to prevent the recurrence of such a calamity, we have resolved to separate from the British Empire, and to assume the position of free and independent States.

For the support of this Declaration, we have signed our names, and have pledged our lives, our fortunes, and our sacred honor.

IN WITNESS WHEREOF, we have hereunto set our hands and seals, this 4th day of July, 1776.

JOHN ADAMS, JOHN JAY, BENJAMIN FRANKLIN, ROBERT R. LIVINGSTON, JAMES MONTGOMERY, JAMES SMITH, JAMES WELLES, JAMES WELLES, JAMES WELLES.

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Indo-Greek and Indian Coins



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## APPENDIX

### GREEK AND SEMI-GREEK RULERS IN BAKTRIA AND THE PANJĀB

(This list is entirely conjectural. Semi-Greek includes all kings minting coins which have Greek inscriptions. The various theories on this vexed subject may be found in Gardner's *Catalogue of Greek and Indo-Scythian Coins in the B.M.*, V. A. Smith's *Early History of India*, Ch. VIII.-IX., Duff's *Chronology of India*, Barnett's *Chronology in Antiquities of India*, pp. 36-94, and articles in the *J.R.A.S.* and other Oriental Journals.)

#### I. GREEK KINGS OF BAKTRIA

Diodotus I, 250 B.C.      Diodotus II, 245 B.C.  
Euthydemus I, 230 B.C.

#### II. GREEK KINGS OF BAKTRIA AND SĀGALA

Demetrius, 200 B.C.      Eukratides, 165 B.C.  
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III. GREEK KINGS OF ŚĀGALA AND OTHER  
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(a) *Family of Euthydemus*

Antimachus	Pantaleon
Agathocles	Euthydemus II
Philoxenus	Strato I and II and
Menander	Agathokleia
Apollodotus II	Antialkidas
	Menander

(b) *Family of Eukratides*

Plato (contemporary)	Zoilus
Lysias	Antimachus
Hippostratus	Philoxenus
Pantaleon	Archebius
Diomedes	Hermaeus (last Greek ruler, de- posed about 25 B.C.)

(c) *Uncertain*

Apollophanes	Hippostratus
Epander	Epander
Amyntas	Telephus
Artemidorus	Peukelaus
Nikias	Zoilus

IV. ŚĀKA AND INDO-PARTHIAN

(a) *Śaka Princes (House of Maues)*

Maues c. 93 B.C. <sup>1</sup>	Azes I and II
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(b) *Indo-Parthian Princes (House of Vonones)*

Vonones

Spalirises (brother of Vonones)

Gondophares (1st cent. A.D., unites Śakas and Parthians)

Orthagnes

Arsakes •

Pakores

Sandbares

(c) *Satrap's subordinate to Maues*

- |     |                        |                     |
|-----|------------------------|---------------------|
| (1) | Liaka }<br>Pātika }    | Satrap's of Taxila  |
| (2) | Rājavula }<br>Sodāsa } | Satrap's of Mathurā |

(d) *Kshaharāta satrap's*

Bhumaka

Nahapāna

V. KUSHĀN KINGS

Kujūla Kadphises, c. 25 B.C.

Wima Kadphises

Kanishka 78 A.D.<sup>1</sup>

Huvishka

Vāsudeva

<sup>1</sup> This would be Kanishka's date if he is regarded as the founder of the Śaka era. Fleet, Barnett and others, apparently consider Kanishka as the *first* of the Kushān line, and identify his accession with the commencement of the Vikramāditya era, *i.e.* 58 B.C.

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## 2. Theoretical Background

### 2.1. Overview

The theoretical background of this study is based on the following concepts:

- Concept 1

- Concept 2

- Concept 3

- Concept 4

## 3. Methodology

### 3.1. Design

The study was designed as a

### 3.2. Data Collection

Data was collected through

## 4. Results

### 4.1. Descriptive Statistics

The results of the descriptive statistics are as follows:

## 5. Discussion

### 5.1. Interpretation of Results

The results of the study can be interpreted as follows:

- Finding 1

- Finding 2

- Finding 3

In conclusion, the study has shown that the theoretical background and methodology used in this study are appropriate for the research objectives. The results of the study have provided valuable insights into the research topic, and the findings have been discussed in detail. The study has also identified some limitations and suggested areas for future research.

## CHAPTER V

### THE PTOLEMIES

WE now turn to another aspect of Indian intercourse with the West—the trade with Egypt. The Hellenization of Egypt was one of the most important results of Alexander's conquests, for Egypt became the true centre of Greek culture in the Hellenistic world, after Athens had dwindled into insignificance. The port of Alexandria was admirably chosen as the site of a great town. Not only does it tap the vast resources of the opulent country which lies along the banks of that great waterway, the Nile, but it enjoys an almost ideal situation as an emporium for trade between Europe and the East. It is on the Mediterranean, yet within easy distance of the head of the Red Sea. Alexandria is still an undying monument to the imperial genius of the great Macedonian whose name it bears. Like Constantinople, Baktra, and some other towns, it stands at the meeting-place of nations, in a spot destined by the nature of things to play a great part in the history of the world.

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1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

The first of these is the fact that the
   
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 a
   
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 faith
   
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 future.

route the most popular trade-route with the East. The anarchy reigning in Syria, and the growth of the hostile empire of Parthia, diverted the commerce from the more northerly routes. These were rendered still more unsafe by the irruption of the Skythian tribes from beyond the Oxus into Baktria. Another circumstance which tended to make Alexandria the metropolis of the Eastern Mediterranean, and which had effectually crippled her only possible rival, was the sack by Alexander of the great city of Tyre.

The ancient port of Naukratis had been comparatively neglected in favour of Tyre by the Oriental traders, owing to the long and perilous desert-journey between the Nile and the Red Sea. For the greater part of the year it was so intensely hot that the caravans had to move at night, guiding themselves across the trackless sands by means of stars, and carrying their own water-supply, like mariners, says Strabo<sup>1</sup>. Early attempts to remedy this by means of a canal between the two waterways had been made from time to time. The first attempt of this kind was due to a Sesostris of the twentieth century B.C. Pharaoh Necho and Darius the Great<sup>2</sup>, and finally Ptolemy Philadelphus (285-246 B.C.), revived the idea. The latter built a large port at Arsinoe, the modern Suez, for the purpose. Owing, however, to the dangerous nature of the navigation of the Heroopolite Gulf, with its shoals

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<sup>1</sup> Strabo, *Geog.* xvi. 4. 6.

<sup>2</sup> Or rather, to Leuke Kome, further down the coast and safer for ships. From Leuke Kome goods went through Petra to Rhinocolura (El Arish), a penal settlement on the Egyptian border of Palestine, and thence to Egypt. Strabo, *Geog.* xvi.

4. 24.

<sup>3</sup> Koft (Lat. 26° N.) is now a mile from the river bank.

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part in the battle of Ipsus<sup>1</sup>. They had been employed by Porus against Alexander and were later used by Pyrrhus and Hannibal against the Romans. The tactical value of these unwieldy beasts against well-disciplined troops is not great, and they quickly fell into disrepute in European warfare. They continued, however, to form one of the four traditional "arms" of the Indian army and were freely used as late as the days of the Moghal Empire. Ptolemais of the Hunts was probably not far from Port Sudan, and may then, as now, have been linked with the Nile by a road running to Berbera. The port of Adulis was chiefly famous for the inscription, preserved for us by Kosmas Indikopleustes<sup>2</sup>, which recites the conquests of Ptolemy Euergetes (247-233 B.C.). It was the natural port for Abyssinia and the Sudan.

The knowledge possessed about India by the Alexandrian Greeks was chiefly due to Eratosthenes, the learned President of the Library from 240-196 B.C., though some facts must have been made known before this by Dionysius, who had been sent to India, says Pliny, in the reign of Philadelphus on an embassy, and published details about the forces of the Indian nations on his return. His account of India, contained in the third book of his *Geography*, was considered by

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Strabo<sup>1</sup> to be of the greatest value, superior to that of Megasthenes. Eratosthenes depended for his information upon the data supplied by Patrokles, an officer who held an important command over the eastern provinces of the Syrian Empire under Seleukus Nikator and Antiochus I. He appears to have used the opportunities he thus enjoyed in an admirable manner, and to have collected much invaluable information. Eratosthenes goes a good deal further than his contemporaries in his knowledge of the general configuration of India, which he describes as a rhomboid, its four sides being composed of the Indus, the Himālayas, and the shores of the Eastern and Southern Oceans respectively<sup>2</sup>. He knows of the Royal Road to Pāṭaliputra and of the mouth of the Ganges. He has heard of the "summer rains," brought by the Etesian winds, and watering the flax, rice, millet, and other crops. He calls the people of Southern India the Koniaki (a reminiscence of Cape Kory), and he has heard of Ceylon and its numerous elephants<sup>3</sup>.

At this time, however, there was little *direct* trade with India. Athenaeus tells us that in the processions of Ptolemy Philadelphus were to be seen Indian women, Indian hunting dogs, and Indian cows, among other strange sights; also Indian spices carried on camels. The same

<sup>1</sup> Strabo, *Geog.* xv. 10.

<sup>2</sup> Strabo, I. i. 22 and xv. 11. Arrian, *Indika*, III. See Cunningham, *Anc. Geog. of India*, p. i.

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authority tells us that Ptolemy Philopator's yacht had a saloon lined with Indian stone<sup>1</sup>. Agatharchides, the learned tutor of Ptolemy Soter II (116 B.C.) writes enthusiastically of the commercial enterprise of the Egyptian monarchs, and the wealth and number of the Red Sea ports. But his knowledge ends there. He speaks of Sokotra as "recently discovered," as if Alexandrian sailors had only just ventured outside the Straits of Bab-el-Mandeb, and then not far. In more than one place he indicates that merchandise was not brought direct from India, but carried to an intermediate port and there bought and shipped by the Alexandrian traders. For instance, in speaking of the great riches of Arabia Felix, he says it was partly due to the Indian traders who came in great numbers from Potana, the port founded by Alexander on the Indus. Potana is of course Pātala<sup>2</sup>: the very mistake shews how ignorant Agatharchides is of Indian matters. Evidently Indian goods were taken to Muza<sup>3</sup> or Aden, two ports at the mouth of the Red Sea, and there transhipped. Aden, called, from the country in which it lay, Arabia Felix or Eudaemon, was the great clearing-house of the East, just as Port Said is to-day. The author of the *Periplus*, writing of the early history of Aden, states this very clearly.

<sup>1</sup> *Deipnosophistes*, IV. 4-6, and V. 25, 39. And compare Q. Curtius, VIII. 9.      <sup>2</sup> Bunbury, *Ancient Geography*, II. 59.

<sup>3</sup> Mocha, 13° 20' N. 48° 20' E. The neighbouring village is still called Mauza.



authority tells us that Ptolemy Philopator's yacht had a saloon lined with Indian stone<sup>1</sup>. Agatharchides, the learned tutor of Ptolemy Soter II (116 B.C.) writes enthusiastically of the commercial enterprise of the Egyptian monarchs, and the wealth and number of the Red Sea ports. But his knowledge ends there. He speaks of Sokotra as "recently discovered," as if Alexandrian sailors had only just ventured outside the Straits of Bab-el-Mandeb, and then not far. In more than one place he indicates that merchandise was not brought direct from India, but carried to an intermediate port and there bought and shipped by the Alexandrian traders. For instance, in speaking of the great riches of Arabia Felix, he says it was partly due to the Indian traders who came in great numbers from Potana, the port founded by Alexander on the Indus. Potana is of course Pātala<sup>2</sup>: the very mistake shews how ignorant Agatharchides is of Indian matters. Evidently Indian goods were taken to Muza<sup>3</sup> or Aden, two ports at the mouth of the Red Sea, and there transhipped. Aden, called, from the country in which it lay, Arabia Felix or Eudaemon, was the great clearing-house of the East, just as Port Said is to-day. The author of the *Periplus*, writing of the early history of Aden, states this very clearly.

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"It was called Eudaemon," says this writer, "because, in the early days of the city, when the direct voyage from India to Egypt was never made, and no one dared to sail from Egypt all the way to the ports on the other side of the Indian Ocean, the various nations met here, and it received cargoes from both, just as Alexandria is the emporium for traffic from Egypt and abroad to-day<sup>1</sup>." The port of Muza was "crowded with Arab ship-masters and sailors, and heaped with bales of merchandise; for these Arabs carry on a trade with Barygaza, sending their own ships there<sup>2</sup>." Obviously, then, the trade between Alexandria and India in the days of the Ptolemies was mostly, if not entirely, indirect<sup>3</sup>, and the Alexandrian Greeks knew little or nothing of the country from which the goods originally came. The information collected by Eratosthenes, for instance, was all second-hand; it had been acquired from a Syrian officer and not from Egyptian traders. Eratosthenes had nothing to say of the voyage to India or of the intermediate ports on the Red Sea and Arabian coasts. There were, of course, important exceptions to this rule. Dionysius had found his way to India, and centuries ago the

<sup>1</sup> *Periplus Maris Erythraei*, § 26.

<sup>2</sup> *Ibid.* § 21.

<sup>3</sup> The only evidence to the contrary consists in two mentions in Inscriptions (Dittenberger 186 and 190), of the office of *Στρατηγὸς τῆς Ἰνδικῆς καὶ Ἐρυθρᾶς θαλάσσης*. But nothing is known of his duties, which may have merely been those of a port-officer at the mouth of the Red Sea.

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Eudoxus was a native of Cyzicus. Having acquired a certain reputation as a geographer and ethnologist, he was sent by the authorities of his native city to undertake the exploration of the Nile. While in Egypt, however, his attention was diverted by a romantic incident. The coast-guards from the Red Sea brought to Alexandria an Indian whom they had found drifting in a boat, half dead with hunger and thirst. After he had learnt a little Greek, the Indian explained that he had set out from India with a ship's company; they had lost their bearings and drifted for months, till his companions had perished, one by one, of hunger; and at last, at the point of death, he had been picked up off the entrance to the Red Sea. He offered, if the government would provide a ship to take him back, to shew them the way to India. The offer was gladly accepted.

<sup>1</sup> Πρότερον ἐπὶ τῶν Πτολεμαϊκῶν βασιλέων, ὀλίγων παντάσῃ θαρρύντων πλείν καὶ τὸν Ἰνδικὸν ἐμπορεύεσθαι φόρτον. Strabo, *Geog.* II. 5. 12.

<sup>2</sup> *Ibid.* II. 3. 4.



The first step in the process is to identify the problem. This involves gathering information about the situation and the people involved. Once the problem is identified, the next step is to analyze it. This involves breaking the problem down into its components and understanding how they are related. The third step is to develop a plan. This involves deciding on the best way to solve the problem and the steps that need to be taken. The fourth step is to implement the plan. This involves putting the plan into action and making sure that it is followed. The fifth step is to evaluate the results. This involves checking to see if the problem has been solved and if the solution is sustainable.

1. **Introduction**  
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<sup>1</sup> 146-117 B.C.

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<sup>3</sup> By Ptolemy Lathyrus, who was now reigning in place of his mother Cleopatra who had sent out the expedition (112 B.C.). Apparently the Indian treasures proved too much for the cupidity of the "Graeculus esuriens."

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shortly afterwards he fitted out yet another expedition, and this time he intended to winter at one of the large, uninhabited and fertile islands he had observed on the way, probably the Canary Isles or Madeira<sup>1</sup>, and sail on when the weather and wind permitted. For this purpose he took seeds and agricultural implements, so as to grow a fresh stock of provisions. Of the end of this brave mariner, who twice reached India and anticipated, in design at least, the projects of Vasco da Gama, we hear no more. From the silence which history observes with regard to his end, we may gather that he never reached home after rounding the Cape. The noteworthy thing about his career is the fact that he twice reached India and that he conceived the project of a voyage to that land by way of South Africa to be a feasible thing.

Of the intercourse between India and the Egypt of the Ptolemies, traces are few, because the trade between the two countries was mostly indirect. A unique inscription on the ruins of a shrine between Edfū and the ancient Berenike, records the visit of an Indian named Sophon<sup>2</sup>.

<sup>1</sup> Like the "Fortunate Isles" to which Sertorius wanted to sail away, according to Plutarch's story (ch. 8, *Life of Sertorius*).

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καὶ Ὑπηκόῳ  
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shortly afterwards he fitted out yet another expedition, and this time he intended to winter at one of the large, uninhabited and fertile islands he had observed on the way, probably the Canary Isles or Madeira<sup>1</sup>, and sail on when the weather and wind permitted. For this purpose he took seeds and agricultural implements, so as to grow a fresh stock of provisions. Of the end of this brave mariner, who twice reached India and anticipated, in design at least, the projects of Vasco da Gama, we hear no more. From the silence which history observes with regard to his end, we may gather that he never reached home after rounding the Cape. The noteworthy thing about his career is the fact that he twice reached India and that he conceived the project of a voyage to that land by way of South Africa to be a feasible thing.

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## APPENDIX

### THE PTOLEMIES

Ptolemy Soter I .....	321 B.C.
„ Philadelphus ....	285 „
„ Euergetes I .....	246 „
„ Philopator .....	221 „
„ Epiphanes .....	204 „
„ Philometor .....	181 „
„ Euergetes II ....	146 „
„ Soter II .....	117 „
„ Auletes .....	80 „
Cleopatra .....	51-30 B.C.

### THE SELEUCIDS

Seleukus I .....	312 B.C.
Antiochus I ( <i>Soter</i> ) .....	281 „
Antiochus II ( <i>Theos</i> ) .....	260 „
Seleukus II ( <i>Kallinikus</i> ) ..	246 „
Seleukus III ( <i>Soter</i> ) .....	227 „
Antiochus III ( <i>Megas</i> ) ...	222 „
Seleukus IV ( <i>Philopator</i> ) ..	187 „
Antiochus IV ( <i>Epiphanes</i> ) .	175 „
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## CHAPTER VI

### INDIA AND THE ROMAN EMPIRE

οὐ γάρ μοι βίος ἐστὶ μελαινάων ἐπὶ νηῶν,  
οὐδέ μοι ἐμπορίη πατρώιος, οὐδ' ἐπὶ Γάγγην,  
ἔρχομαι οἶά τε πολλοί....

IN the first centuries before and after Christ, when the Kushāns were establishing themselves among the ruins of the Baktrian and other semi-Greek principalities of North-Western India, great changes were taking place in the West. Rome was absorbing the remnants of the Empire of Alexander. Syria had already fallen: Egypt became a Roman province in 30 B.C. The dissensions of the civil war ended at Actium, after which Augustus settled down to organize and regulate his vast possessions. The effect of the *Pax Romana* upon trade was, of course, very marked. Piracy was put down, trade-routes secured, and the fashionable world of Rome, undistracted by conflict, began to demand, on an unprecedented scale, oriental luxuries of every kind. Silk from China, fine muslins from India, and jewels, especially beryls<sup>1</sup> and pearls, were

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## THE HISTORY OF THE

### REPUBLIC OF THE UNITED STATES OF AMERICA

BY  
JAMES M. SMITH, M.A.,  
OF THE UNIVERSITY OF CHICAGO,  
AND  
JOHN W. SMITH, M.A.,  
OF THE UNIVERSITY OF CHICAGO.

THE HISTORY OF THE UNITED STATES OF AMERICA, FROM THE FIRST SETTLEMENTS TO THE PRESENT TIME. IN THREE VOLUMES. VOL. I. FROM THE FIRST SETTLEMENTS TO THE END OF THE SEVENTEENTH CENTURY. BY JAMES M. SMITH, M.A., OF THE UNIVERSITY OF CHICAGO, AND JOHN W. SMITH, M.A., OF THE UNIVERSITY OF CHICAGO. LONDON: PUBLISHED BY J. B. LIPPINCOTT, 15, N. B. STREET, IN THE STRAND. 1887.

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exported from eastern ports for personal adornment. Drugs, spices, and condiments, as well as costus, lycium and other cosmetics fetched high prices. Even greater was the demand for pepper, which sold in the days of Pliny at the price of 15 denarii a pound<sup>1</sup>. This seems extraordinary to us, but pepper remained one of the most highly-prized luxuries in the West, even in the Middle Ages. In the fifteenth century it sold at two shillings a pound,—about three pounds in its modern equivalent! Gibbon<sup>2</sup> tells us that among the ransom demanded by Alaric, was 3000 lb. of pepper. The Zamorin of Calicut correctly gauged European taste when he sent his famous letter to the King of Portugal by Vasco da Gama, saying that “In my land is an abundance of cinnamon, cloves, ginger, pepper and precious stones,” and asking for specie in exchange. Pliny, who is fond of indulging in trite homilies on Roman extravagance, is right in complaining of the drain upon Roman finance caused by the Indian trade. India produced very little coinage (and what she did produce was mostly imitated from Greek and Roman coins), and her great gold-mines in Dardistān appear to have been practically worked out, probably by the exorbitant demands of her Persian and other early rulers. The specie received from Europe was absorbed as it is very largely to-day. The huge hoards of coins found in the Madras Presidency shew what

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CHICAGO, ILL., MAY 1, 1919

TO THE EDITOR:—I have the honor to acknowledge the receipt of your letter of April 29, 1919, in relation to the above-captioned matter, and in reply to inform you that the same has been forwarded to the proper authorities for their consideration.

I am, Sir, very respectfully,  
Yours truly,  
J. H. HARRIS, M.D.,  
Secretary.

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One of the results of the increased intercourse with India was the appearance of several works bearing more or less directly upon the subject of Indian geography. Of these writers, the earliest is Strabo, an Asiatic Greek who lived in the reign of Augustus. A great traveller, Strabo had visited Armenia, and had accompanied his friend Aelius Gallus up the Nile. He had been to the port of Myos Hormos, and observed the great increase of trade with India; for he found

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About the time of Pliny's great work<sup>1</sup>, an anonymous pamphlet entitled *Periplus Maris Erythraei* was published, probably at Alexandria. This little book is unique in the history of Greek geography, in so far as the writer describes the coasts of the Red Sea, Arabia, and Western India from his own experience and not at second-hand, as the other extant authorities do. This important work will receive detailed attention later. The last of the great geographers to write about India, if we except minor authorities and incidental references, is Ptolemy, who lived about 150 A.D. Unfortunately Ptolemy's *Guide to Geography* is mathematical rather than descriptive. His object is not to describe places, but to determine their latitude and longitude

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The news of the accession of Augustus quickly reached India. Many Indian states sent embassies to congratulate him, an honour, as he remarks, never paid before to any Western prince<sup>1</sup>. The most striking of these was one sent by an important king, called, according to Strabo, Porus by some and Pandion by others<sup>2</sup>. If his name really was Pandion, he was one of the Pāṇḍya kings of Madurā, the most southerly of the three Tamil kingdoms. Porus, however (*Paurava*, a descendant of Puru) became a kind of generic name for an Indian king with the Greeks since the days of Alexander. It is tempting to identify this Porus with Kadphises the first, if it is possible to put the first of the Kushān monarchs so early<sup>3</sup>. The embassy sailed from Barygaza; it brought in its train a Buddhist monk, Zarmanochegas

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(Śramaṇāchārya), who imitated the notorious Kalanos by burning himself on a pyre at Athens, and a letter written in Greek, describing Porus as "lord over six hundred kings." All this answers to the Kushān rather than the Tamil monarch. In the Panjāb, Greek was talked, and Buddhism was the prevailing religion, which was scarcely the case in the south. Barygaza would hardly be the port for a Tamil embassy, with Nelkynda and Muziris at hand. Kadphises had extended his dominions over many "Yavana, Śaka, and Pallava" monarchs, and could appropriately call himself "Mahārāja over 600 kings." Kadphises was familiar with Rome, as is shewn by his imitation of the coins of Augustus. The invitation to Augustus to form an alliance with him, and the offer of a free passage through his domains to Roman citizens, may refer to the overland route through Baktria to China and India. Many curious details about this embassy have been preserved by an eye-witness, Nicolaus of Damascus, who met the party near Antioch. They had started from India about 25 B.C. and had taken four years on the journey. They had suffered much on the road and many had died of fatigue. The length of the journey must have been due to the cumbrous nature of the presents they brought, which included tigers, a partridge as big as an eagle<sup>1</sup>, a gigantic python,

<sup>1</sup> This is the *katreus* of Kleitarchus, the monal pheasant from the Himālayas.



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— **STRENGTHENING THE U.S. ECONOMY** —



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was no secret, as the term monsoon, from the Arabic *mauzim*, implies. Hitherto, however, such few Greek vessels as dared to make the voyage from the Red Sea to India had been forced to creep along the Arabian shore and then down the coast of Karmania—an infinitely tedious proceeding. To be becalmed, without compass or map, in the middle of the Indian Ocean was too great a risk to run. Hippalus, however, observing the steady south-west current of the summer months, and learning the secret, perhaps, from an Arab seaman, ventured upon the direct voyage. At first Hippalus merely made the run from Cape Syagrus to Pātala, a distance of 1335 miles, for which he would have the wind directly behind him the whole way. This was subsequently improved upon. It was found that by sailing closer to the wind (the author of the *Periplus* uses the term *τραχηλίζοντες*, “throwing the ship’s head off the wind,” evidently a slang word among Alexandrian sailors), it was possible to make Sigerus or Melizigara on the Bombay coast. Later merchants made the voyage shorter still. Striking due east from the port of Cana or from Cape Gardafui, it was found possible to make straight for Damirike, or Malabar, the important pepper-country. For particulars of the voyage we are chiefly indebted to Pliny<sup>1</sup>. After describing the discovery of Hippalus, and the journey

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The first of these is the fact that the system is not a simple one. It is a complex system, and the complexity is not only in the number of components, but also in the way they are interconnected. The second is that the system is not a static one. It is a dynamic system, and the dynamics are not only in the way the components interact, but also in the way the system evolves over time. The third is that the system is not a linear one. It is a non-linear system, and the non-linearity is not only in the way the components interact, but also in the way the system evolves over time. The fourth is that the system is not a deterministic one. It is a stochastic system, and the stochasticity is not only in the way the components interact, but also in the way the system evolves over time. The fifth is that the system is not a simple one. It is a complex system, and the complexity is not only in the number of components, but also in the way they are interconnected. The sixth is that the system is not a static one. It is a dynamic system, and the dynamics are not only in the way the components interact, but also in the way the system evolves over time. The seventh is that the system is not a linear one. It is a non-linear system, and the non-linearity is not only in the way the components interact, but also in the way the system evolves over time. The eighth is that the system is not a deterministic one. It is a stochastic system, and the stochasticity is not only in the way the components interact, but also in the way the system evolves over time.

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1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

2. Next, gather relevant information and data. This may involve research, consultation with experts, or collecting data from various sources.

3. Once the information is gathered, analyze it to identify patterns, trends, and potential solutions. This step often involves critical thinking and problem-solving skills.

4. After analysis, develop a plan or strategy to address the problem. This plan should be realistic and achievable, taking into account the available resources and constraints.

5. Implement the plan and monitor the progress. This involves putting the strategy into action and regularly checking the results to ensure that the problem is being solved effectively.

6. Finally, evaluate the outcome and reflect on the process. This step involves assessing the results against the original goals and identifying any lessons learned for future reference.

The following table shows the results of the regression analysis for the dependent variable "Number of children in the household" (N = 1,000). The independent variables are "Age of the head of household" and "Gender of the head of household". The table includes the coefficient estimates, standard errors, t-statistics, and p-values for each variable.

Variable	Coefficient	Standard Error	t-statistic	p-value
Age of the head of household	0.001	0.001	1.2	0.23
Gender of the head of household (Male = 1, Female = 0)	-0.05	0.02	-2.5	0.01
Constant	1.5	0.1	15.0	<0.001

The regression results indicate that the number of children in the household is positively related to the age of the head of household, but the relationship is not statistically significant at the 5% level. The gender of the head of household is negatively related to the number of children in the household, and this relationship is statistically significant at the 5% level.

1. *Journal of the American Medical Association*, 2000; 284: 2689-2695.

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[Name] is a [Type of Person]

born [Date] at [Place] [State] [Country]  
and that he/she is [Status]

in full possession of his/her  
civil rights

and is qualified to [Action]

in accordance with the laws of the United States

and the laws of the State of [State]

and is [Status]

and is [Status]

and is [Status]

and is [Status]

and is [Status]

and is [Status]

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and is [Status]

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to become an immensely important article of commerce. The expeditions of the Bactrian monarchs, Demetrius and Menander<sup>1</sup>, and of the Kushān kings, had opened out the great trade route which runs from Balkh to the historic "Stone Tower" of Sarikol. Some of the silk also found its way through Nepal to the Ganges and thence to the Malabar coast<sup>2</sup>. Later on, it was taken straight from China to Rome, by the land-route from Sarikol to Balkh, Hekatompylus, Ekbatana, Ktesiphon, Hira, and Charax, and then by sea to Petra, Tyre, and the Levant<sup>3</sup>. Ptolemy tells us of the Macedonian merchant named Maes or Titianus, whose caravans went through the wild Bolor mountains to the Stone Tower, a frontier fort on a desolate crag. Here the Chinese, whose capital was "a seven months' journey away," met them with the silk<sup>4</sup>. Silk was the rage in Rome, and this extravagant habit is the occasion of one of Pliny's homilies<sup>5</sup>. For a long time the origin of silk was a mystery to the Romans. The yarn was woven at places like Cos. It was popularly supposed to grow on trees, a belief which perhaps arose from travellers' tales of the cocoons of the silkworms being

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<sup>5</sup> *N.H.* XXI. 8.

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Passing the treacherous Ran of Kacch, our traveller next put in at the ancient harbour of Barygaza (perhaps *Bhrighu-Kaccha*), the most famous of the Indian ports trading with the West, until it was eclipsed, after 47 A.D., by its southern rivals. It is the modern Broach. It lay on the river Narmadā, and was difficult of access on account of shoals, and the extraordinary ebb and flow of the tide. At one moment the tide would flow right out, leaving vessels stranded; at the next, it returned with a roar "like an advancing army," and woe to the luckless vessel caught unprepared<sup>3</sup>. These intimate touches make us feel that the *Periplus* is a narrative of actual experiences. At Broach the writer found the coins of Menander and Apollodotus still in circulation. Specie was also imported, native Indian coinage being, as usual, scarce and bad. Our author was no scholar, and he gravely accepted the story that the remains of great shrines, forts,

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and wells in the Broach district were relics of Alexander's invasion. He also says that Alexander "penetrated to the Ganges<sup>1</sup>." The fertile coast-country between Broach and the Indus, the writer calls Syrastrène; obviously *Surāshṭra*, the name still surviving in Surat. The trade, export and import, of the district, was immense<sup>2</sup>. The exports included the various Indian condiments and spices, muslins, and stones: the imports, specie, unguents, singing boys, and "choice girls for the Royal harem." These, doubtless, were the *Yavanīs* of the king's bodyguard, already referred to. The capital of the district was a second "Minnagara," or Śāka city, probably Madhyamikā, but which of the numerous Śāka dynasties was reigning there at the time, it is impossible to say. The old capital had been the historic city of Ozene or Ujjain, the chief town of Mālwa, and the seat of the Viceroy of Western India in the days of the Mauryas. It was now temporarily abandoned. A few years later, it became again the capital under the Śāka satrap Chastana, the Tiastanes of Ptolemy. Ships from the Red Sea began to arrive about July, as soon as the south-west monsoon had set in, and they were met by Government pilot-boats, and moored in regular basins, where the bore of the Narmadā was least dangerous. In this statement we have

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Our traveller now<sup>5</sup> goes on to describe the Deccan, the seat of the great Āndhra kingdom. Deccan (*Dakṣhinābada*<sup>6</sup>) he correctly derives from δάχavos, south. Beyond the Ghauts, the land is wild and desolate, full of tigers, apes, and huge pythons<sup>7</sup>. The principal ports were Ter

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The remaining ports of the Deccan were :

- (i) Mandagora, probably Bankot.
- (ii) Palaipatmai, probably Dhābol or Pāripatana.
- (iii) Melizigara, probably Jaigaḍ.
- (iv) Byzantium, probably Vizādrog<sup>1</sup>.
- (v) Togarum, probably Devgaḍ.
- (vi) Auranoboas or Tyrannoboas, probably Aranyavāha or Mālvan.

Also the following islands :

- (i) Sesikrianae, probably Vengurla.
- (ii) Aegidii, probably Angidīva or Goa.
- (iii) Kaenitae, probably Kārṇāḍ.

<sup>1</sup> This was *not* a Byzantine colony! The Greeks always transliterated a Hindu name so as to be as like as possible to some well-known Greek word. We do the same, *e.g.* *Hobson-Jobson* and many other ludicrous instances. The *Apollo Bunder* at Bombay is the *Pālvā Bandar*, for instance.

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After this, the traveller arrived at the Tamil country, Damirike<sup>1</sup>. The chief ports mentioned are Muziris, in the country of Kerobothra or Keralaputra, the Western Tamil kingdom, and Nelkynda, in the kingdom of Pāṇḍya (Pandion) or Madurā. Muziris, as we have already seen, was shunned by travellers on account of bad anchorage and the pirates. It is almost certainly *Muyiri-kotta*, the modern Cranganore<sup>2</sup>. Nelkynda (*Nil-kantha*, perhaps) was somewhere in the Cochin backwaters. At the mouth of the backwaters stood Barake, the port mentioned by Pliny. Nelkynda became about this time the most important of the Indian ports. This was partly due to the blockade of the Northern Deccan coast by the ships of Broach. The chief reason, however, is to be sought in the pepper-trade, for which, after the epoch-making discovery of Hippalus, it became the chief port. After this, it completely eclipsed even Broach<sup>3</sup>. The exports of Nelkynda were most multifarious. Pepper and other condiments, drugs like spikenard and malobathrum, jewels like beryls, pearls, diamonds and sapphires, ivory and silk from Bengal, and tortoise-shell from the Golden Chersonese, were the chief. As we have already noticed, the

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enormous extent of the trade with Southern India in the first century A.D. is evidenced by the great numbers of Roman coins found there. There seems little doubt that eventually regular colonies of Roman traders sprang up in the Madras Presidency. The Peutinger Tables represent a temple of Augustus at Muziris. There was a "Yavana" colony at the mouth of the Kāviri river. Ptolemy tells of meeting people who had resided in the Madurā district "for a long time<sup>1</sup>," and the great numbers of copper coins of little value found there point in the same direction. Roman soldiers, like the Vikings and the Swiss in later days, enlisted in the service of foreign kings, and "dumb Mlecchas," or "powerful Yavanas" in complete armour attending native princes are often mentioned in Tamil literature<sup>2</sup>. Further than Nelkynda, our traveller evidently did not go. Like the great majority of Indian merchants of his time, he made the coasting voyage up the Arabian shores, to the head of the Persian Gulf, along the Mekrān to the mouth of the Indus, and then down the Indian coast to Cochin. His account is a reminiscence of personal experiences on this run. At

<sup>1</sup> ἐντεῦθεν εἰσπλευσάντων καὶ χρόνον πλείστον ἐπελθόντων.  
*Geog. Prol.* I. 17.

<sup>2</sup> Mukerji, *Indian Shipping*, p. 128 ff. collects the evidence for this. See also Sewell, *Roman Coins found in India* (*J.R.A.S.* 1904, p. 391). Pillay, *The Tamils eighteen hundred years ago*, Ch. III; Vincent Smith, *Early History of India* (1907), p. 400.

enormous extent of the trade with Southern India in the first century A.D. is evidenced by the great numbers of Roman coins found there. There seems little doubt that eventually regular colonies of Roman traders sprang up in the Madras Presidency. The Peutinger Tables represent a temple of Augustus at Muziris. There was a "Yavana" colony at the mouth of the Kāviri river. Ptolemy tells of meeting people who had resided in the Madurā district "for a long time<sup>1</sup>," and the great numbers of copper coins of little value found there point in the same direction. Roman soldiers, like the Vikings and the Swiss in later days, enlisted in the service of foreign kings, and "dumb Mlecchas," or "powerful Yavanas" in complete armour attending native princes are often mentioned in Tamil literature<sup>2</sup>. Further than Nelkynda, our traveller evidently did not go. Like the great majority of Indian merchants of his time, he made the coasting voyage up the Arabian shores, to the head of the Persian Gulf, along the Mekrān to the mouth of the Indus, and then down the Indian coast to Cochin. His account is a reminiscence of personal experiences on this run. At

<sup>1</sup> ἐντεῦθεν εἰσπλευσάντων καὶ χρόνον πλείστον ἐπελθόντων.  
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# THE HISTORY OF THE UNITED STATES

The history of the United States is a story of a young nation that grew from a small colony of settlers to a powerful world superpower. The story begins with the first European settlers in the late 15th century, who came to the Americas in search of wealth and adventure. They found a land of vast natural resources and a people with a rich and diverse culture. The settlers established a series of colonies along the eastern coast, each with its own unique character and way of life. Over time, these colonies grew into a more unified nation, and the people began to assert their independence from British rule. The American Revolution was a pivotal moment in the nation's history, as the colonies fought for and won their freedom. The new nation was founded on the principles of liberty, justice, and equality, and it set out to build a government that would protect these rights for all its citizens. The early years of the nation were marked by challenges and setbacks, but the people's determination and resilience led to the nation's survival and growth. The United States emerged as a major power in the world, and its influence spread across the globe. The nation's history is a testament to the power of the human spirit and the ability of a people to overcome adversity and build a better future for themselves.

The United States has a long and rich history, and its people have made many contributions to the world. The nation's history is a story of a people who have fought for freedom, justice, and equality, and who have built a nation that is a beacon of hope for all people. The United States is a land of opportunity, and its people have the power to create a better future for themselves and for the world.

Nelkynda, no doubt, he discharged his cargoes, loaded his holds with pepper, cinnamon, silks, muslins, and perhaps with a box or two of pearls, sapphires, and tortoise-shell, and waiting for the north-east winds of December, spread his sails for the long voyage back to the mouth of the Red Sea. But before he left Nelkynda, he gathered, no doubt from other sea-captains at anchor within the backwaters, many valuable facts about the east coast of India as far as the mouth of the Ganges, and these he has briefly recorded. Proceeding on his voyage, the traveller comes to cape Kumāri, where dwells a goddess (*Kumārī* or *Devī*), and where, we are told, is a shrine and monastery, where men and women dedicate themselves to a life of chastity in her honour, and perform ablutions. This is still true of the pilgrims who visit this holy spot. After this comes the Coast Land, the *Chola Mandalam* or Chola-coast, the modern Coromandel. Its ports were Kamara, the *Khabaris emporium* of Ptolemy, at the mouth of the Kaveri ; Poduca, *i.e.* Puducheri or Pondicherry ; and Soptama—*Su-patana*, the “fair city” of Madras. Here there was a flourishing trade in pearls and muslins, and ships from Bengal frequently put in. Travellers, were struck by the *sangāra*<sup>1</sup>, or catamarans, large vessels made of logs, and the sea-going *kolandia*. To the Coromandel coast, says our author, went a very large proportion of the exports from Rome.

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## APPENDIX

### SOME NOTES ON INDIAN DRUGS AND PERFUMES

Indian drugs and perfumes were known indirectly in Europe at a very early date. The first extensive account of them is given in Theophrastus' *History of Plants*. But Pliny's account is much fuller, and there are many valuable remarks on this important trade in the *Periplus*. The following notes deal with some of the principal plants.

*Costus*. Skt. *kushṭha*, modern *kut-lākḍī*, called also *uplet* in Karachi, and *puchuk* in the Far East. It is the root of the *Saussurea lappa* (hence the Roman name *Radix*), and grows in the Himālayas. It was exported from Barygaza and Barbarikon, and fetched five denarii a pound in Rome, where it was used for making perfumes and for cooking. It is still exported from Kashmīr (where it is a state monopoly), via Karachi and Bombay, to China and Japan, where it is apparently used as incense. About 2000 cwt., valued at about Rs 40,000, are exported annually. Hamilton (*New*

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The gold rush was a period of great excitement and discovery in the United States. It began in 1848 when James W. Wicks discovered gold in California. This discovery led to a great influx of people to California, and the state became a great center of population. The gold rush continued for many years, and it was a great source of wealth for many people.

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*Malabathrum*, *Cassia*. Both these were the products of the cinnamon tree, a kind of laurel, several varieties of which were used in ancient trade. The true home of the cinnamon plant was, of course, the cinnamon country of the Somali coast, and the adjacent parts of Arabia Felix. Pure cinnamon fetched 1500 denarii per pound. This was the stems and bark of the tree, and was used for making unguents, for incense, and for a condiment. *Malabathrum*, on the other hand, consisted of the *leaves* of a cinnamon plant (perhaps *C. tamala*), used for the manufacture of a famous unguent, known chiefly from the reference in Horace (II. 7. 89), and came from the Himālayas.

Curiously enough, Ceylon cinnamon, so famous in Dutch days, was not known to the ancients. It is impossible, in this limited space to give details of the cinnamon trade, which has continued from Egyptian and Jewish times down to the present day.

*Frankincense*. True frankincense, the product of five species of the genus *Boswellia*, comes from the Hadhramaut country, and is imported to India and China, the port of export being Dafār (sometimes supposed to be the Sapphara Metropolis of Ptolemy). Its Arabian origin is indicated by its name *olibanum* (al-luban). There are, however, several gums used in India instead of incense. Among these, *bdellium* (Pliny, XII. 19) was one of the commonest. It is a gum resembling myrrh, and the product of several species of the *Balsamodendron*. It grows chiefly on the slopes of the Hindu

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# THE HISTORY OF THE UNITED STATES

The history of the United States is a story of a young nation that grew from a small colony of settlers to a powerful world superpower. It is a story of the struggles and triumphs of a people who fought for freedom and justice. The story begins with the first settlers who came to the New World in search of a better life. They faced many hardships, but they persevered and built a new society. The story continues with the American Revolution, the Civil War, and the rise of the United States as a world power. The story ends with the present day, where the United States is a leading nation in the world.

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## •CHAPTER VII

### INDIA AND THE ROMAN EMPIRE (CONTINUED)

TRADE between India and Rome continued to thrive steadily during the second and third centuries A.D. There was a temporary lull in the demand for luxuries after the extraordinary outburst of extravagance which culminated in the reign of Nero, but this did not have a very serious effect upon commerce. Roman Emperors took an increasing interest in Eastern questions, and, as we may see from the writers of the time, the bounds of geographical knowledge were slowly but surely extended. Trajan<sup>1</sup> during his Parthian expedition, travelled to the mouth of the Euphrates and watched the ships spreading their sails for India. He is said to have dreamed of making an expedition to the country himself. He pushed the Roman frontier to within six hundred miles of Indian territory. He entertained an Indian embassy regally, giving its members senators' seats at the theatre<sup>2</sup>. In the reign of Marcus

<sup>1</sup> Dion Cassius, LXVII. 28.

<sup>2</sup> *Ibid.* IX. 58.

## •CHAPTER VII

### INDIA AND THE ROMAN EMPIRE (CONTINUED)

TRADE between India and Rome continued to thrive steadily during the second and third centuries A.D. There was a temporary lull in the demand for luxuries after the extraordinary outburst of extravagance which culminated in the reign of Nero, but this did not have a very serious effect upon commerce. Roman Emperors took an increasing interest in Eastern questions, and, as we may see from the writers of the time, the bounds of geographical knowledge were slowly but surely extended. Trajan<sup>1</sup> during his Parthian expedition, travelled to the mouth of the Euphrates and watched the ships spreading their sails for India. He is said to have dreamed of making an expedition to the country himself. He pushed the Roman frontier to within six hundred miles of Indian territory. He entertained an Indian embassy regally, giving its members senators' seats at the theatre<sup>2</sup>. In the reign of Marcus

<sup>1</sup> Dion Cassius, LXVII. 28.

<sup>2</sup> *Ibid.* IX. 58.



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In spite of temporary set-backs caused by these wars, the land-borne trade between Europe and the East flourished exceedingly. We have already mentioned that it consisted chiefly of Chinese silk, but Indian goods found their way, wholly or partly, by these routes to Europe in considerable quantities as well<sup>1</sup>. Great cities sprang up, created by this traffic. One of the chief roads—the one which ran from the Parthian capital at Hekatompylus—passed through Ekbatana and Ktesiphon. At Ktesiphon it branched off in several directions, the main track running through Mesopotamia, crossing the Tigris by the famous flying bridge between Zeugma and Apamea, and ending at the port of Antioch<sup>2</sup>. Another important branch of the road ran to Palmyra, and then to Damascus, Gaza, Tyre, and Sidon, and joined the network of highways which converged at Petra<sup>3</sup>. The great city of

<sup>1</sup> The chief passages referring to the overland route are: Pliny, *N.H.* vi. 17; Strabo, xi. 7. 3; *ibid.* xii. 2. 17; *ibid.* xiv. 2. 29; *ibid.* xvi. 2. 3 and the Σταθμοὶ Παρθικοὶ of Isidore of Charax.

<sup>2</sup> Zeugma transitu Euphratis nobile. Ex adverso Apameam Seleukus, idem utriusque conditor, ponte iunxerat. Pliny, *N.H.* v. 24. See also Bunbury, *Hist. Anc. Geog.* §§ 17-20.

<sup>3</sup> Huc convenit utrumque bivium, eorum qui Syria Palmyram petiere et eorum qui a Gaza venerunt. Pliny, *N.H.* vi. 28. 144.



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The first of these is the *Journal of the American Medical Association* (JAMA), which has been the most influential of the medical journals in the United States. It was founded in 1883 and has since then published a wide range of medical research, including clinical trials, laboratory studies, and reviews of the literature. The JAMA has been a leading voice in the medical community, and its publications have been widely cited in the medical literature.

The second of these is the *New England Journal of Medicine* (NEJM), which was founded in 1812 and has since then published a wide range of medical research, including clinical trials, laboratory studies, and reviews of the literature. The NEJM has been a leading voice in the medical community, and its publications have been widely cited in the medical literature.

The third of these is the *Lancet*, which was founded in 1823 and has since then published a wide range of medical research, including clinical trials, laboratory studies, and reviews of the literature. The Lancet has been a leading voice in the medical community, and its publications have been widely cited in the medical literature.

The fourth of these is the *British Medical Journal* (BMJ), which was founded in 1847 and has since then published a wide range of medical research, including clinical trials, laboratory studies, and reviews of the literature. The BMJ has been a leading voice in the medical community, and its publications have been widely cited in the medical literature.

The fifth of these is the *Medical Research Service* (MRS), which was founded in 1946 and has since then published a wide range of medical research, including clinical trials, laboratory studies, and reviews of the literature. The MRS has been a leading voice in the medical community, and its publications have been widely cited in the medical literature.

The sixth of these is the *Journal of the American Society of Nephrology* (JASN), which was founded in 1972 and has since then published a wide range of medical research, including clinical trials, laboratory studies, and reviews of the literature. The JASN has been a leading voice in the medical community, and its publications have been widely cited in the medical literature.

The seventh of these is the *Journal of the American Society of Hypertension* (JASH), which was founded in 1993 and has since then published a wide range of medical research, including clinical trials, laboratory studies, and reviews of the literature. The JASH has been a leading voice in the medical community, and its publications have been widely cited in the medical literature.

The eighth of these is the *Journal of the American Society of Endocrinology* (JASE), which was founded in 1993 and has since then published a wide range of medical research, including clinical trials, laboratory studies, and reviews of the literature. The JASE has been a leading voice in the medical community, and its publications have been widely cited in the medical literature.

The ninth of these is the *Journal of the American Society of Geriatrics* (JAGS), which was founded in 1993 and has since then published a wide range of medical research, including clinical trials, laboratory studies, and reviews of the literature. The JAGS has been a leading voice in the medical community, and its publications have been widely cited in the medical literature.

The tenth of these is the *Journal of the American Society of Internal Medicine* (JGIM), which was founded in 1993 and has since then published a wide range of medical research, including clinical trials, laboratory studies, and reviews of the literature. The JGIM has been a leading voice in the medical community, and its publications have been widely cited in the medical literature.

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Petra played a very large part in Eastern trade, more, however, Arabic than Indian. Most of the Indian goods which came up the Red Sea naturally found their way to Alexandria, but some were unshipped at Leuke Kome for Petra<sup>1</sup>. These no doubt included silks and other stuffs which went to Tyre to be re-dyed. Gaza and Rhinokolura (the latter originally an Ethiopian convict settlement), were both convenient ports from Petra for the Mediterranean. Petra was a lovely spot, built in an oasis, with springs and gardens, and a large cosmopolitan population. It was visited by Strabo's friend Athenodorus, and its noble ruins are still an object of admiration. It owed its great prosperity to the caravans from the mouth of the Euphrates, and from the spice, incense, and gold lands of Arabia Felix which converged in its bazaars. It was reduced, however, by Trajan in 105 A.D. for helping the Parthians, when Palmyra took its place as the great *entrepôt* of the Oriental land-trade, till she, too, fell before the Roman arms in 273 A.D. after a career of unexampled splendour and prosperity.

Meanwhile, the sea-borne trade with the far East was also progressing. The Parthian war of 162-165 A.D. and the terrible outbreak of plague at Babylon, had caused something like a panic in the silk traffic, and, a mercantile mission, pretending to come from the Emperor Marcus Aurelius, but really no doubt sent by the rich

<sup>1</sup> Strabo, xvi. 4. 24.

The first of these is the fact that the American Medical Association is a voluntary association of physicians. It is not a government agency, nor is it a corporation. It is a body of men who are interested in the welfare of the medical profession and the public. They are men who are dedicated to the service of their fellow physicians and the community. They are men who are committed to the highest standards of medical practice and ethics. They are men who are dedicated to the improvement of the medical profession and the public health.

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merchants of Antioch or Alexandria, reached the court of the Chinese monarch Huan-ti in October, 166 A.D. They represented to the king that their master had always desired to send embassies to China, but the Parthians had wished to carry on the trade in Chinese silks, and for this reason they had been cut off from direct communication. They therefore represented themselves as having been sent by Antun king of Ta-tsin (Antonius King of Syria), who offered ivory, rhinoceros horns, and tortoise-shell from the frontier of Annam. They brought no jewels, says the Chinese annalist, a fact which makes him suspect their story. However, from that date, he continues, direct intercourse between China and the West by sea began. No doubt the merchandise went from Annam to Nelkynda and was there shipped to Alexandria and Antioch<sup>1</sup>.

Ptolemy, the great Alexandrian geographer, writing about this time, chiefly from information collected by Marinus of Tyre, exhibits a much fuller knowledge of the Asiatic coast than his predecessors, from which we may infer that the mission to the Chinese court was only part of a general pushing forward of Roman trade with the Far East. The author of the *Periplus* knew

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little or nothing of the coast beyond the mouth of the Ganges. Ptolemy goes a great deal further, though, possibly because he had to depend upon the reports of illiterate seamen, his statements are often very confused and vague. He mixes up Java and Sumatra; he says nothing of the Straits of Malacca, and he thinks that the Chinese coast, instead of trending northward, bends southward to meet the shores of Africa!

Before we find fault with a system which led to such extraordinary results, we should remember the difficulties with which Ptolemy had to contend. He was dependent for his information upon ignorant sailors, who often misspelt hopelessly the very names of the ports at which they touched. He had only their word for the direction in which they sailed from port to port, and this was often entirely wrong; and for distance, as he himself confesses, he had to be content with calculating from the average run of a ship per day, with deductions to allow for irregularities of the coast, and other disturbing factors. The result of attempting to plot a map upon such *data* may be seen from the charts of Ptolemy. It led to the strangest contortions of the coast of India itself. Ptolemy seems to be quite unaware of the southward trend of the great peninsula; he thinks that Barygaza is very little to the north of Cape Kory, while Palura is actually to the south of it! In fact he pictures the coast of India, and of the country beyond,

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as running from west to east in a more or less continuous line, only broken by the Gangetic Gulf or Bay of Bengal. From Cape Kory to the Ganges, we have a series of towns, of which the most interesting is perhaps one, not named, which lies between Maesolia and Palura. Maesolia, the Masalia of the *Periplus*, is probably the Masulipatam district, and Palura, at the beginning of the Gangetic Gulf, lies a little further to the north<sup>1</sup>. From this place ships set out on the voyage to the Far East<sup>2</sup>. Crossing the Bay of Bengal, they arrived at Sada in the Silver Country<sup>3</sup>, and from Sada to Temala or Tamala near Cape Negrais. From here to a port called Zaba<sup>4</sup>, was a voyage of twenty days; and from Zaba about the same distance to Kattigara. On this part of the voyage, however, Ptolemy admits himself to be very doubtful. His information is taken from Marinus, who in turn derived his from a trader named Alexander. Alexander's expression "some days," says Ptolemy, may mean anything,—few or many.

Proceeding up the coast of India from Palura, Ptolemy arrives at the mouth of the Ganges. He is the first Western writer to mention the

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## THE HISTORY OF THE UNITED STATES

The history of the United States is a story of a people who have grown from a small group of settlers on a remote island to a great nation that spans a continent. The story begins with the first Europeans who arrived in 1492, and continues through the years of exploration, settlement, and the struggle for independence. The United States has been shaped by the dreams and sacrifices of many generations, and its history is a testament to the power of the human spirit.

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The inhabitants of Burma-Siam are described as being "fair, shaggy, squat-figured and flat-nosed,"—a very good description on the whole. It is clear, from the frequent mention of marts, river-mouths and the like, that Ptolemy gets his information from traders who have been up

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and down the coast. Even more interesting is the evidence that these traders penetrated beyond the Sunda Straits into the Eastern Seas. Ptolemy had a good deal to say about the Malay Archipelago. Among the "Islands of Transganges India," he mentions Sindae, inhabited by cannibals; the Isle of Good Luck (*Ἀγῶθου δαίμονος*); the Sabadeibae and Barusae Isles, also inhabited by cannibals; the island of Iabadius, or Isle of Barley, very fertile, producing much gold and having as its capital Argyre, or Silver Town, at its western extremity; the Isle of the Satyrs, where the inhabitants have tails; and the magnetic rocks of the Maniolae, which attract ships, unless they are built with wooden pegs instead of nails. Of these islands, Sindae<sup>1</sup>, the Isle of Good Luck, and the Sabadeibae Isles, have been located off the coast of Sumatra; the Barusae Islands are probably the Nicobars; while the Isle of Satyrs no doubt took its name from the apes which the mariners saw on it. The story of the fabulous rocks of Maniolae, which attracted ships, is familiar to readers of the *Arabian Nights*. Far more important, however, is the reference to the island of Iabadius, or *Java dvīpa*. The mention of this important island shews a very great advance in Western knowledge of the Far East. That there is no doubt about the

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The first of these was the fact that the United States had a large and growing population. This was due to a number of factors, including immigration from Europe and the West, and a high birth rate. The second factor was the fact that the United States had a large and growing economy. This was due to a number of factors, including the discovery of gold and silver in the West, and the growth of manufacturing and commerce. The third factor was the fact that the United States had a large and growing military. This was due to a number of factors, including the discovery of new weapons and tactics, and the growth of the military establishment.

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**Abstract**

[illegible]

As a result of the above, the authors have concluded that the use of the proposed model is not only feasible but also effective in predicting the behavior of the system. The model can be used to predict the behavior of the system under various conditions, and the results of the model can be used to optimize the system design.

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

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There is a growing body of research on the effects of the environment on human health. This research has shown that exposure to environmental pollutants can lead to a variety of health problems, including respiratory disease, cancer, and reproductive problems. The research also suggests that the environment can affect mental health, with exposure to pollution leading to increased stress and anxiety. This research has important implications for public health policy, as it suggests that reducing exposure to environmental pollutants can help to prevent a wide range of health problems.

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This concludes Ptolemy's account of the geography of India. He is, unfortunately, of little use for our purpose, for his great work is mathematical, not descriptive, and throws little or no light upon the condition of India in his day. "His object," says McCrindle, "in composing it, was not, like that of the ordinary geographer, to describe places, but to correct and reform the map of the world in accordance with the increased knowledge which had been acquired of distant countries and with the improved state of science. He therefore limits his treatise to an exposition of the geometrical principles on which geography should be based and to a determination of the position of places on the

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## THE EFFECT OF THE 1970-71 WINTER

The 1970-71 winter was a particularly severe one for the United Kingdom. It was characterized by a high frequency of heavy snowfalls, which were often accompanied by strong winds and low temperatures. The weather conditions were particularly harsh in the north and west of the country, where the snow was often deep and persistent. This led to significant disruption to transport and communication, and many people were stranded in their homes or in the snow-covered countryside. The weather also had a significant impact on the economy, with many businesses and industries suffering from the disruption to their supply chains and operations. The winter of 1970-71 was a stark reminder of the power of the weather and the need for effective weather forecasting and preparedness.

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With Ptolemy we come to an end of the series of eminent geographers who have treated in detail the subject of India. The last Greek writer to deal with the subject of Indian travel is the monk Kosmas Indikopleustes, nearly five centuries later, who wrote when the mists of the Middle Ages were fast settling down upon the ancient world. The gap is, however, filled in, in a most interesting fashion, by a series of incidental notices appearing in philosophical and religious writers, Christian and pagan, of the time, who often exhibit an unexpectedly intimate knowledge of Indian philosophy, religion, and social observances. It is instructive, moreover, to observe the steady growth of knowledge about India which these writers exhibit, and to contrast them with Strabo, who knows little more than what he has learnt from Megasthenes, over two centuries before him. This intimacy was probably due both to the frequency with which Alexandrian and Syrian traders visited India, and also to the presence of Indians in Alexandria<sup>1</sup>.

As we have already seen, there were probably

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# THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION PUBLISHED WEEKLY CHICAGO, ILL., MAY 1, 1935 Vol. 45, No. 18

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## DEPARTMENTS

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Roman colonies in Southern India, whose inhabitants, settling in the country for a considerable time, acquired a greater intimacy with Indian customs than had been possible before. The Manicheans owed many of their curious tenets to the Indian lore acquired in his Eastern travels by Terebinthus<sup>1</sup>, and the Gnostic heresy shews similar traces of Eastern influence. The debt of Neo-platonism to Oriental sources is indisputable, and when we observe the extent of the knowledge about Eastern beliefs exhibited, not only by Origen, but by orthodox writers like Clement and St Jerome, we cannot help wondering whether Christianity does not owe some of its developments,—monasticism and relic-worship, for instance,—to Buddhist influence. But this subject will be dealt with in a subsequent chapter.

It should be remembered that from this time to the days of the great migration to Java, Indian shipping itself developed considerably. Mention has been already made of the ships, of considerable size, employed from the earliest times by Indian merchants. It was in the days of Eudoxus that the first Indian, a shipwrecked sailor, rescued by chance from a watery grave, reached Alexandria. The subsequent expansion in trade is marked by the rules for merchandise, shipping, and port-dues found in the Code of Manu<sup>2</sup>. It was probably

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Kanarese! The identification of the dialect is made possible by one of the characters, who interprets some of the words into Greek<sup>1</sup>.

Of other writers who refer to India, the earliest is Dio Chrysostom, who lived in the reign of Trajan and died in or after 117 A.D.<sup>2</sup> He mentions Indians among the cosmopolitan\* crowds to be found in the bazaars of Alexandria, and he says that they came "by way of trade." They made various assertions about their country, he adds, but they were not men of a very reputable class<sup>3</sup>. Chrysostom's information about India, however, is not very accurate or striking. He makes the misleading statement that the poetry of Homer, the woes of Andromache and Priam, and the death of Hector and Achilles, had been translated into the Indian language and modes of expression<sup>4</sup>. Chrysostom has led many people to imagine that Greek dramas were actually performed and understood in India, but this can never have been the case. Probably he was led astray by the accidental resemblances between certain Indian and Greek stories. The plot of the *Iliad*,—the rape of Helen,—for instance, bears a distant

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**REPORT OF THE COMMITTEE ON THE  
STANDARDIZATION OF MEDICAL  
TECHNIQUES IN THE UNITED STATES**

The American Medical Association has long been interested in the standardization of medical techniques. In 1911, the Committee on the Standardization of Medical Techniques was organized, and since that time it has been working to bring about uniformity in the methods of medical practice. The committee has held many conferences and has issued numerous reports. In 1928, it published a report on the standardization of medical techniques, which was the first of a series of reports. This report was the result of a study of the medical techniques of the United States, and it was the first of a series of reports which would bring about uniformity in the methods of medical practice.

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Much more accurate is the knowledge possessed by the Christian writer Clement of Alexandria, who died about 220 A.D. Clement derived much of his information from his tutor Pantaenus, one of the earliest Christian missionaries to visit India<sup>2</sup>. Clement starts by telling us that the Brahmin sect take no wine and abstain from flesh. The latter was a doctrine which found much favour with Neo-platonists (as we see from Porphyry's *Περὶ ἀποχῆς τῶν ἐμψύχων*). He goes on to add that they worship Pan and Herakles, —probably Brahmā, the "All-God," and Śiva,—and abstain from women. But the most important of his statements are that the Brahmins despise death and set no value on life, *because they believe in transmigration* (παλιγγενεσία); and that the Σεμνοί (*Śramaṇa* or Buddhists) *worship a kind of pyramid beneath which they imagine that the bones of a divinity of some kind lie buried*<sup>3</sup>. This remarkable allusion to the Buddhist *stūpa* is the earliest reference in Western literature to a unique feature of Buddhism, and must have been derived from some informant intimately acquainted with the

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doctrines of Gautama. Clement distinguishes clearly between Buddhist and Brahmin,—Sarmanae and Brachmanae. Earlier writers like Megasthenes confuse them. Archelaus of Carrha (278 A.D.) and St Jerome (340 A.D.) both mention Buddha (*Buddas*) by name and narrate the tradition of his virgin birth<sup>1</sup>. The Buddha-story became gradually known in the West, until, by a coincidence hardly to be paralleled in literature, it was narrated, in the eighth century A.D. by John of Damascus as the life of a Christian saint. Under the guise of Saint Josaphat, Gautama the Bodhi-sattva found his way into the Christian Church, and was included in the Martyrology of Gregory XIII (1582)<sup>2</sup>.

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**REPORT OF THE COMMITTEE ON THE REVISION OF THE AMERICAN MEDICAL ASSOCIATION'S RESOLUTION ON THE ETHICS OF THE MEDICAL PROFESSION.**  
The American Medical Association has been privileged to have the honor of presenting to the American Medical Association the report of the committee on the revision of the American Medical Association's resolution on the ethics of the medical profession. The committee was organized in 1928 and has since that time been engaged in a study of the subject. It has held numerous public hearings and has received many suggestions from the medical profession and the public. It has also conducted extensive research into the various ethical problems which confront the medical profession. The committee believes that the following report will be of interest to the American Medical Association and to the public.

**THE ETHICS OF THE MEDICAL PROFESSION.**  
The ethics of the medical profession is a subject of great importance to the public. It is the basis of the public's confidence in the medical profession. It is the basis of the medical profession's self-respect. It is the basis of the medical profession's ability to perform its duty to the public. The ethics of the medical profession is a subject which has been the subject of much discussion and controversy. It is a subject which has been the subject of much research and study. The committee believes that the following report will be of interest to the American Medical Association and to the public.

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a most remarkably intimate knowledge of India on the part of the writer. His informant is stated to have been one Sandanes, Sandales, Dandamis or Damadamis, an Indian who came with an embassy to Syria to welcome the Emperor Elagabalus to the throne in 218 A.D. The first of these passages is to be found in the treatise *Περὶ ἀποχῆς τῶν ἐμψύχων* already referred to<sup>1</sup>. It begins by distinguishing carefully between the Brahmins,—a hereditary priesthood, descended from a common ancestry, and the Sarmanes, or Buddhists, who are drawn from all classes. The Brahmin, he says, is not even subject to the king, and pays no tribute. He lives in the mountains or by the Ganges, as a solitary recluse, and devotes his time to solitary meditation and the service of the gods. The Sarmanes were quite different in their habits. They were drawn from all castes, and when they took their vows, they went to the village magistrate and made a declaration disposing of their goods. The candidate was then shaved, put on the robe of his order, and joined the fraternity. His wife went back to her relatives, and the state took charge of his children. Of life in a Buddhist monastery, the following account of Bardesanes is extremely interesting, and should be compared with that given by Hiuen Tsiang, the Chinese traveller<sup>2</sup>, of life in the great Nālandā monastery four

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centuries later : " Their houses and temples are founded by the king, and in them are stewards who receive a fixed allowance from the state for the support of the inmates of the monastery, consisting of rice, bread, fruit, and herbs. When the monastery bell rings, all the strangers withdraw, and the monks enter and offer prayer. Prayer over, the bell is again rung, and the attendants give each monk a bowl of food, for two never eat out of the same dish. The bowl contains rice, but if anyone wants a variety of food, vegetables and fruits are added. Dinner is soon over, and the monks return to their several avocations. They are not allowed to marry or possess property. Both they and the Brahmins are held in such high esteem that the king himself will come and ask for their prayers and their counsel in times of emergency and danger." The writer then goes on to describe the practice of self-immolation, which, though forbidden by Gautama, had become increasingly common among Buddhist ascetics.

The second passage, preserved for us by Stobaeus<sup>1</sup>, is even more striking. After describing a system of Trial by Ordeal in which water was employed, somewhat as mentioned by Hiuen Tsiang, the writer goes on to the following remarkable description of a rock-temple. " The Indian ambassadors told me further that there was a large natural cave in a very high mountain almost

<sup>1</sup> *Physica*, i. 56, ed. Gaisford.



The first of these was the discovery of gold in California in 1848. This discovery led to a great influx of people to California, and the state became a great center of population. The second was the discovery of gold in Nevada in 1859. This discovery led to a great influx of people to Nevada, and the state became a great center of population. The third was the discovery of gold in Colorado in 1859. This discovery led to a great influx of people to Colorado, and the state became a great center of population. The fourth was the discovery of gold in Idaho in 1860. This discovery led to a great influx of people to Idaho, and the state became a great center of population. The fifth was the discovery of gold in Montana in 1862. This discovery led to a great influx of people to Montana, and the state became a great center of population. The sixth was the discovery of gold in Wyoming in 1869. This discovery led to a great influx of people to Wyoming, and the state became a great center of population. The seventh was the discovery of gold in Utah in 1871. This discovery led to a great influx of people to Utah, and the state became a great center of population. The eighth was the discovery of gold in Arizona in 1876. This discovery led to a great influx of people to Arizona, and the state became a great center of population. The ninth was the discovery of gold in New Mexico in 1878. This discovery led to a great influx of people to New Mexico, and the state became a great center of population. The tenth was the discovery of gold in Texas in 1880. This discovery led to a great influx of people to Texas, and the state became a great center of population.

The discovery of gold in California in 1848 was the first of a series of discoveries that led to the great influx of people to the western states. The discovery of gold in Nevada in 1859 was the second of a series of discoveries that led to the great influx of people to the western states. The discovery of gold in Colorado in 1859 was the third of a series of discoveries that led to the great influx of people to the western states. The discovery of gold in Idaho in 1860 was the fourth of a series of discoveries that led to the great influx of people to the western states. The discovery of gold in Montana in 1862 was the fifth of a series of discoveries that led to the great influx of people to the western states. The discovery of gold in Wyoming in 1869 was the sixth of a series of discoveries that led to the great influx of people to the western states. The discovery of gold in Utah in 1871 was the seventh of a series of discoveries that led to the great influx of people to the western states. The discovery of gold in Arizona in 1876 was the eighth of a series of discoveries that led to the great influx of people to the western states. The discovery of gold in New Mexico in 1878 was the ninth of a series of discoveries that led to the great influx of people to the western states. The discovery of gold in Texas in 1880 was the tenth of a series of discoveries that led to the great influx of people to the western states.

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in the middle of the country. Herein was a statue ten or twelve cubits high, standing upright, with its hands folded crosswise. And the right half of its face was that of a man, and the left half that of a woman. In like manner the right hand and right foot,—in a word, the whole of the right side,—were male, and the left female, and the spectator was wonderstruck at the combination, when he saw how indissolubly the two dissimilar halves coalesced into a single body. On the right breast was engraved the sun and on the left the moon, and on the arms a host of angels (*devas*), the sky, mountains, rivers and seas, plants and animals, and all the world contains.” After going on to say that this statue had been given by the chief god to his son at the creation of the world, Bardesanes adds that it was made of a very hard substance resembling wood, but proof against rot. Probably this was teak. On the head of the statue sat a god, as if on a throne, and the sweat ran down the statue in the hot season almost to the ground, so that the attendant Brahmins had to cool it with their fans. Then comes another curious passage. “In the depths of the cave, far behind the statue, is a long dark passage, and here, say the Indians, the devotees advance with lighted torches till they come to a door. Out of the door water gushes and forms a pool at the far end of the cave. All who desire to prove themselves must pass through the door. To those who have led a

1. The first step in the process is to identify the problem. This involves gathering information about the situation and understanding the needs of the stakeholders involved.

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There are several reasons why the results of this study may not be generalizable to other populations. First, the study was conducted in a single institution, and the results may be specific to that institution. Second, the study was conducted in a convenience sample of patients, and the results may not be generalizable to other populations. Third, the study was conducted in a single country, and the results may not be generalizable to other countries. Fourth, the study was conducted in a single time period, and the results may not be generalizable to other time periods. Fifth, the study was conducted in a single population, and the results may not be generalizable to other populations. Sixth, the study was conducted in a single setting, and the results may not be generalizable to other settings. Seventh, the study was conducted in a single country, and the results may not be generalizable to other countries. Eighth, the study was conducted in a single time period, and the results may not be generalizable to other time periods. Ninth, the study was conducted in a single population, and the results may not be generalizable to other populations. Tenth, the study was conducted in a single setting, and the results may not be generalizable to other settings.

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It is important to note that the results of this study are based on a cross-sectional design. Therefore, the causal relationships between the variables cannot be definitively established. Future research should employ longitudinal designs to investigate the temporal relationships between the variables and to assess the sustainability of the observed effects.

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in the middle of the country. Herein was a statue ten or twelve cubits high, standing upright, with its hands folded crosswise. And the right half of its face was that of a man, and the left half that of a woman. In like manner the right hand and right foot,—in a word, the whole of the right side,—were male, and the left female, and the spectator was wonderstruck at the combination, when he saw how indissolubly the two dissimilar halves coalesced into a single body. On the right breast was engraved the sun and on the left the moon, and on the arms a host of angels (*devas*), the sky, mountains, rivers and seas, plants and animals, and all the world contains." After going on to say that this statue had been given by the chief god to his son at the creation of the world, Bardesanes adds that it was made of a very hard substance resembling wood, but proof against rot. Probably this was teak. On the head of the statue sat a god, as if on a throne, and the sweat ran down the statue in the hot season almost to the ground, so that the attendant Brahmins had to cool it with their fans. Then comes another curious passage. "In the depths of the cave, far behind the statue, is a long dark passage, and here, say the Indians, the devotees advance with lighted torches till they come to a door. Out of the door water gushes and forms a pool at the far end of the cave. All who desire to prove themselves must pass through the door. To those who have led a

pure life the door opens readily, and they find within a clear, sweet fountain, the source of the pool without. But the wicked strive in vain to push past the door, for it closes fast upon them."

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Of other notices of India (passing over the purely fictitious account given by Philostratus of the wanderings of that prince of impostors, Apollonius of Tyana) we may select for mention a little pamphlet of the fifth century on the *Nations*

<sup>1</sup> Burgess (*Elephanta*, p. 20, 1871 edn.) says that Bardesanes is describing the gigantic image at Elephanta which stands in the chapel on the left of the shrine of the Trimurti.

<sup>2</sup> *Periplus*, § 52.

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The following table shows the results of the regression analysis for the dependent variable "Number of children in the household" (N = 1,000). The independent variables are "Age of the head of household" and "Gender of the head of household". The table includes the coefficient estimates, standard errors, t-statistics, and p-values for each variable.

Variable	Coefficient	Standard Error	t-statistic	p-value
Age of the head of household	0.001	0.001	1.2	0.23
Gender of the head of household (Male = 1, Female = 0)	-0.05	0.02	-2.5	0.01
Constant	1.5	0.1	15.0	0.00

The results indicate that the age of the head of household has a small positive effect on the number of children in the household, while the gender of the head of household has a small negative effect. The constant term is significantly positive.

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

pure life the door opens readily, and they find within a clear, sweet fountain, the source of the pool without. But the wicked strive in vain to push past the door, for it closes fast upon them."

There is little doubt that we have in this passage a description of one of the great Hindu rock-temples of the Deccan—Elephānta, Ajantā, or Kāñheri<sup>1</sup>. Sandanes, the informant of Bardesanes, probably came from the Deccan. In the *Periplus*<sup>2</sup>, a certain Sandares or Sandanes is mentioned, probably Sundara Śātakarṇi. This Sandanes was therefore probably Sundara, a Śāka from the Deccan too. The androgynous image was no doubt Arddhanārīśvara, Śiva in his double aspect, and the god (or goddess) seated upon his head, the Ganges nestling in his matted locks. From this arose, perhaps, the legend of the "streams of sweat" flowing down the statue. The curious passage about the Door reminds us of a similar test said to be applied to candidates in the cave-temple at the Eleusinian mysteries and refers, no doubt, to some forgotten esoteric rite.

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<sup>2</sup> *Periplus*, § 52.



of India, included in the *Romance History of Alexander* of the Pseudo-Kallisthenes<sup>1</sup>. The writer mentions having visited Southern India. There he was the guest of Moses, bishop of Adule, no doubt a Nestorian prelate. It is interesting to observe this early reference to the Christian Church in Southern India. He was deterred by the great heat from going far inland, but a friend of his, a Theban scholar, had shewn greater courage, and gave the writer some miscellaneous and not very accurate information about what he had seen. He visited Ceylon and was falsely informed that the king of that island was overlord of South India. He was told about the Laccadives, a group of "thousands of islands" (*Laksha dvīpa*), where the coconut was plentiful, and he observed that pork was never eaten in the East. He learnt that the pepper of Southern India was collected by the *Bisadae*, stunted men with large heads. These are the *Besatae* of the *Periplus*<sup>2</sup>, a name contemptuously given by the Indians to the aboriginal tribes, derived from *vishāda*, dullness<sup>3</sup>. Of the Brahmins, the writer recounts the usual stories, with no novel or interesting particulars.

We now come to the last voyage of the ancient world to visit India. Kosmas Indikopleustes, a monk of the sixth century A.D. travelled down the Red Sea, and took ship to India and Ceylon.

<sup>1</sup> McCrindle, *Ancient India*, p. 178.

<sup>2</sup> § 65.

<sup>3</sup> See p. 123, *supra*.

of India, included in the *Romance History of Alexander* of the Pseudo-Kallisthenes<sup>1</sup>. The writer mentions having visited Southern India. There he was the guest of Moses, bishop of Adule, no doubt a Nestorian prelate. It is interesting to observe this early reference to the Christian Church in Southern India. He was deterred by the great heat from going far inland, but a friend of his, a Theban scholar, had shewn greater courage, and gave the writer some miscellaneous and not very accurate information about what he had seen. He visited Ceylon and was falsely informed that the king of that island was overlord of South India. He was told about the Laccadives, a group of "thousands of islands" (*Laksha dvīpa*), where the coconut was plentiful, and he observed that pork was never eaten in the East. He learnt that the pepper of Southern India was collected by the *Bisadae*, stunted men with large heads. These are the *Besatae* of the *Periplus*<sup>2</sup>, a name contemptuously given by the Indians to the aboriginal tribes, derived from *vishāda*, dullness<sup>3</sup>. Of the Brahmins, the writer recounts the usual stories, with no novel or interesting particulars.

We now come to the last voyage of the ancient world to visit India. Kosmas Indikopleustes, a monk of the sixth century A.D. travelled down the Red Sea, and took ship to India and Ceylon.

<sup>1</sup> McCrindle, *Ancient India*, p. 178.

<sup>2</sup> § 65.

<sup>3</sup> See p. 123, *supra*.

## THEORY OF THE EARTH'S CRUST

The theory of the earth's crust is a branch of geology which deals with the structure and composition of the solid part of the earth. It is concerned with the processes which have shaped the crust, and with the forces which are still at work in it. The theory is based on the study of the rocks which make up the crust, and on the study of the processes which have shaped them. It is a branch of geology which is of great importance to the study of the earth's history, and to the study of the forces which are still at work in it.

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THEORY OF THE EARTH'S CRUST

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The eleventh book of his *Christian Topography* gives an account of his experiences. His narrative resembles in many respects that of the writer referred to above. Like him, Kosmas found Christianity making good headway in Ceylon and South India. In Ceylon was a "Persian," i.e. Nestorian, Church, with a ritual of its own and a presbyter and deacon appointed in Persia. In the pepper country of Male (Malabar) was another, and a third as far north as Kalyan, with a Persian bishop. Christianity was spreading rapidly in Persia, Bactria, and Turkestan, and even in Sokotra, as Kosmas learnt from travellers, was a bishopric with a large following. In the northern part of India the White Huns already ruled, but the trade ports still prospered<sup>1</sup>. Of these Kosmas especially notices Sindu (the Indus<sup>2</sup> mouth), Orathra (Surāshtra), Kalyan, Sibor (Simylla or Chaul), Male (Malabar), Mangaroutha (Mangalore), and the Pepper-country. Next, he says, comes Ceylon, and then China. China did a flourishing trade with India in silk, aloes, cloves and sandalwood, and beyond it, says Kosmas, lies a vast expanse of sea. It is interesting to notice how the knowledge of China had increased since the days of Ptolemy. A century after this, we find Hiuen Tsiang sailing back to China *viâ* Sumatra by a regular route. Ceylon had in

<sup>1</sup> Their king was named Gollas.

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the days of Kosmas attained great prosperity. As at the present moment, it was the great *entrepôt* of trade from China, India and the West. "Its position is central," says Kosmas, "and it is a great resort of ships from India, Persia and Ethiopia, and despatches many of its own." Its native name, he continues, is Sieladiba (*Sinhala dvīpa*, the island of the Sinhalese or Lion people, whence the modern Ceylon), but the Indians call it Tapropane (*Tāmrāparṇī*). It had two kings,—probably the Sinhalese king of Anurādhapura, and the Tamil ruler of the north,—and these two monarchs were frequently at war with one another. The Sinhalese monarch possessed a gigantic sapphire<sup>1</sup>, "as large as a pine-cone, fire-coloured, and flashing far and wide in the sunshine, a matchless sight." It was placed in a temple which stood on an eminence. This famous jewel was no fiction upon the part of Kosmas. Hiuen Tsiang, a century later, writes of it: "Every night, when the sky is clear, and without clouds, can be seen at a great distance the glittering rays of the gem placed on the top of the *stūpa* of Buddha's tooth; its appearance is like that of a shining star in the midst of space<sup>2</sup>." Marco Polo had heard of it, but calls it a ruby.

Kosmas repeats a story, already told by Pliny, of how a Persian and a Roman trader arrived simultaneously at one of the Ceylon ports. They

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were received in audience by the Sinhalese monarch. The Persian talked volubly of the greatness of his country, but the Roman was silent. Then the king turned to the Roman and said, "Have you nothing to say?" The Roman, for reply, handed him a Roman *aureus* and bade him compare it with the Persian *drachma*. When the king contrasted the finely stamped gold coin of the Roman with the rough silver one of the Sassanian dynasty, he at once recognised the superiority of Rome as a trading nation. In Pliny's version<sup>1</sup>, a freedman of Claudius, Annius Plocamus by name, who farmed the Red Sea revenues, was carried out to sea by a gale and landed at Hippuri (Kudremale, in the gulf of Manār). Here he was detained and convinced the Sinhalese, of the greatness of Rome by shewing them the uniformity of weight and workmanship of the coins in his possession. Kosmas includes in his account of the East a description of the animals and plants which he had come across, and he often gives them, very accurately, their Indian names. Amongst the animals enumerated are the rhinoceros, the ox deer, the giraffe, the wild ox, the musk deer, the hog deer, the hippopotamus, and the unicorn (which he truthfully owns he never saw, "but

<sup>1</sup> *N.H.* vi. 22. The narrative seems hardly appropriate to the days of Kosmas when Roman trade was fast dying out, owing to the destruction of the Empire of the West and the rivalry of the Sassanians. It had become a stock story, and was no doubt told in many forms.

The first step in the process of developing a research agenda is to identify the research problem. This involves a thorough review of the literature on the topic, as well as consultation with experts in the field. The second step is to define the research objectives and questions. This involves determining the specific aspects of the problem that the research will focus on, and the specific questions that the research will seek to answer. The third step is to design the research study. This involves determining the methods that will be used to collect and analyze data, and the specific procedures that will be followed. The fourth step is to conduct the research study. This involves the actual collection and analysis of data, and the interpretation of the results. The fifth step is to disseminate the findings of the research. This involves writing a research report, presenting the findings at a conference, and publishing the results in a journal or book.

The research agenda for the study of intimate partner violence should be developed in a way that addresses the most pressing issues in the field. This includes the need for more research on the causes and consequences of intimate partner violence, as well as the need for more effective interventions and prevention programs. The research agenda should also be developed in a way that is sensitive to the needs of the community, and that takes into account the experiences of women and men who have been affected by intimate partner violence.

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only statues in the royal palace of Ethiopia"). Among "fishes," the seal, dolphin, and tortoise. Among plants, the coconut palm, and the pepper plant.

The long night of the Middle Ages was now settling down upon the Western world. The Neo-Sassanian Empire, with its great Persian renaissance, had manned a fleet which was fast sweeping the Roman vessels from Eastern waters. In 364 A.D., the first fatal step in the downfall of Rome had been taken, when the Empire was divided. In 410 came the Goths, and fifty years later the mightiest kingdom the world has ever seen had ceased to be. Yet even then Alaric's demand for "three thousand pounds of pepper" as part of the ransom of Rome, shewed that Eastern luxuries still found their way in vast quantities to the Imperial city. The Roman coins<sup>1</sup> found in South India tell their own tale. After Septimius Severus (211 A.D.), they dwindle rapidly, though there is a single hoard belonging to the days of Arcadius and Honorius (395 A.D.). No later coins of Western Emperors have been unearthed. Trade with the Eastern Empire, in spite of Persian rivalry, struggled feebly on, and a few scattered specimens of the time of Anastasius (491 A.D.) and Justinus (518 A.D.) are recorded. The latest coin found in Ceylon belongs to the

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## APPENDIX I

### CEYLON IN THE CLASSICS

Besides the account given of Ceylon by Kosmas Indikopleustes, there are several notices of that island in the classics. Onesikritus, the pilot of Alexander, starts the legend that it was 5000 *stadia* long, 625 miles. Its actual length is 271½ miles. Strabo, Ptolemy, Pliny, and the writer of the *Periplus* repeat this, and often further exaggerate it. Pliny's account is the fullest. It was seven days sail, he says, from the country of the Prasi (i.e. the Bengal ports), but the coast is treacherous and unsafe in the south-west monsoon. The sailors take birds to guide them to shore when out of sight of land. This, we have seen, is an old Buddhist custom. Pliny then goes on to tell the story of the freedman of Annius Plocamus who was wrecked on the coast, and captivated the Sinhalese king by shewing him Roman coins. The monarch then sent an embassy, headed by one Rachia (*Rājā*) to Claudius. This Rachia said that his father had often gone to trade with the Seres, beyond the Himalayas, where the "silent barter" of malobathrum and other goods went on, as described by the author of the *Periplus*. But as Pliny says that the Seres had "yellow hair and blue eyes," it has been thought that he means the Cheras, a fair race living in the Mysore district<sup>2</sup>. Pliny says the capital of Ceylon is Palaesimundus (perhaps *Palaesimanta*)<sup>3</sup> a large city which may be Anurādhapura. He speaks of a great lake called

<sup>1</sup> Johannes Malala, 477, *apud* McCrindle, *Ancient India*, p. 212.

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THE UNITED STATES DISTRICT COURT

IN AND FOR THE DISTRICT OF COLUMBIA

COMPLAINT

JOHN DOE, Plaintiff,

vs.

JANE SMITH, Defendant.

JOHN DOE, Plaintiff, by and through the undersigned, complains and alleges that JANE SMITH, Defendant, has wrongfully and unlawfully infringed upon the Plaintiff's rights in certain real estate located in the District of Columbia, to-wit: [REDACTED ADDRESS], and that the Defendant has committed various acts of trespass and nuisance upon the said real estate, and that the Plaintiff is entitled to damages and relief therefrom.

The Plaintiff alleges that the Defendant has unlawfully entered upon the Plaintiff's real estate and has thereupon erected and maintained certain structures and improvements, and that the Defendant has also committed various acts of nuisance and interference with the Plaintiff's use and enjoyment of the said real estate.

The Plaintiff further alleges that the Defendant has refused to remove the said structures and improvements and to cease her acts of nuisance and interference, and that the Plaintiff is therefore entitled to a judgment and decree compelling the Defendant to do so, and to a judgment and decree awarding the Plaintiff damages and relief therefrom.

The Plaintiff prays for a judgment and decree compelling the Defendant to remove the said structures and improvements and to cease her acts of nuisance and interference, and for a judgment and decree awarding the Plaintiff damages and relief therefrom.

JOHN DOE, Plaintiff, by and through the undersigned, complains and alleges that JANE SMITH, Defendant, has wrongfully and unlawfully infringed upon the Plaintiff's rights in certain real estate located in the District of Columbia, to-wit: [REDACTED ADDRESS], and that the Defendant has committed various acts of trespass and nuisance upon the said real estate, and that the Plaintiff is entitled to damages and relief therefrom.

Megisba, which may be one of the huge tanks, like Tissa Wēwa, of the Sinhalese monarchs. But he supposes it to be 375 miles round! The rest of Pliny's account of Ceylon is a queer mixture of fact and fancy. The Sinhalese are depicted as an ideal race, living gentle, peaceful lives. The king is elected, and assisted by a council of thirty. The condemned criminal has a right of appeal to the people. All this panegyric, though quite untrue, may have been suggested by the gentle and peaceful nature of the Sinhalese, which, together with the influence of Buddhism, made Ceylon an unusually happy island. (See Emerson Tennant's *Ceylon* London, 1859, vol. 1.)

## APPENDIX II

### THE ROMAN EMPERORS

Augustus .....	29 B.C.—14 A.D.
Tiberius .....	A.D. 14—37.
Caligula .....	A.D. 37—41.
Claudius.....	A.D. 41—54.
Nero .....	A.D. 54—68.
Galba, Otho, Vitellius .....	A.D. 68—69.
Vespasian .....	A.D. 69—79.
Titus .....	A.D. 79—81.
Domitian .....	A.D. 81—96.
Nerva .....	A.D. 96—98.
Trajan .....	A.D. 98—117.
Hadrian .....	A.D. 117—138.
Antoninus Pius.....	A.D. 138—161.
Marcus Aurelius.....	A.D. 161—180.
Commodus .....	A.D. 180—193.
Septimius Severus, etc. ....	A.D. 193—211.
Caracalla .....	A.D. 211—217.
Macrinus .....	A.D. 217.
Heliogabalus .....	A.D. 218—222.

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# THE HISTORY OF THE UNITED STATES

The history of the United States is a story of growth and change. It begins with the first settlers who came to the Americas in search of a new life. These early pioneers faced many challenges, but they persevered and built a new society. Over time, the United States grew from a small colony into a powerful nation. It has experienced many wars, both fought and won, and has seen the rise and fall of many presidents. Despite these challenges, the United States has remained a land of opportunity and freedom. Today, it is a global superpower, respected and feared around the world. The history of the United States is a testament to the strength of the American people and the values they hold dear.

## CHAPTER 1 THE FIRST SETTLERS

1492	Columbus discovers America	1492	Columbus discovers America
1607	First English settlement in Jamestown	1607	First English settlement in Jamestown
1620	Pilgrims arrive on the Mayflower	1620	Pilgrims arrive on the Mayflower
1630	Massachusetts Bay Colony established	1630	Massachusetts Bay Colony established
1636	First settlement in New England	1636	First settlement in New England
1644	First battle of the American Revolution	1644	First battle of the American Revolution
1649	Execution of King Charles I	1649	Execution of King Charles I
1650	First settlement in the South	1650	First settlement in the South
1660	First settlement in the West	1660	First settlement in the West
1670	First settlement in the Northwest	1670	First settlement in the Northwest
1680	First settlement in the Southwest	1680	First settlement in the Southwest
1690	First settlement in the Northeast	1690	First settlement in the Northeast
1700	First settlement in the Middle East	1700	First settlement in the Middle East
1710	First settlement in the Far East	1710	First settlement in the Far East
1720	First settlement in the Arctic	1720	First settlement in the Arctic
1730	First settlement in the Antarctic	1730	First settlement in the Antarctic
1740	First settlement in the Pacific	1740	First settlement in the Pacific
1750	First settlement in the Indian Ocean	1750	First settlement in the Indian Ocean
1760	First settlement in the Atlantic	1760	First settlement in the Atlantic
1770	First settlement in the Caribbean	1770	First settlement in the Caribbean
1780	First settlement in the South Pacific	1780	First settlement in the South Pacific
1790	First settlement in the North Pacific	1790	First settlement in the North Pacific
1800	First settlement in the Arctic Ocean	1800	First settlement in the Arctic Ocean
1810	First settlement in the Antarctic Ocean	1810	First settlement in the Antarctic Ocean
1820	First settlement in the Indian Ocean	1820	First settlement in the Indian Ocean
1830	First settlement in the Pacific Ocean	1830	First settlement in the Pacific Ocean
1840	First settlement in the Atlantic Ocean	1840	First settlement in the Atlantic Ocean
1850	First settlement in the Caribbean Sea	1850	First settlement in the Caribbean Sea
1860	First settlement in the South Pacific	1860	First settlement in the South Pacific
1870	First settlement in the North Pacific	1870	First settlement in the North Pacific
1880	First settlement in the Arctic Ocean	1880	First settlement in the Arctic Ocean
1890	First settlement in the Antarctic Ocean	1890	First settlement in the Antarctic Ocean
1900	First settlement in the Indian Ocean	1900	First settlement in the Indian Ocean
1910	First settlement in the Pacific Ocean	1910	First settlement in the Pacific Ocean
1920	First settlement in the Atlantic Ocean	1920	First settlement in the Atlantic Ocean
1930	First settlement in the Caribbean Sea	1930	First settlement in the Caribbean Sea
1940	First settlement in the South Pacific	1940	First settlement in the South Pacific
1950	First settlement in the North Pacific	1950	First settlement in the North Pacific
1960	First settlement in the Arctic Ocean	1960	First settlement in the Arctic Ocean
1970	First settlement in the Antarctic Ocean	1970	First settlement in the Antarctic Ocean
1980	First settlement in the Indian Ocean	1980	First settlement in the Indian Ocean
1990	First settlement in the Pacific Ocean	1990	First settlement in the Pacific Ocean
2000	First settlement in the Atlantic Ocean	2000	First settlement in the Atlantic Ocean
2010	First settlement in the Caribbean Sea	2010	First settlement in the Caribbean Sea
2020	First settlement in the South Pacific	2020	First settlement in the South Pacific

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Alexander Severus .....	A.D. 222-235.
Maximinus } .....	A.D. 235-244.
The Gordians }	
Philip .....	A.D. 244-249.
Decius .....	A.D. 249.
Gallus, Acnolianus .....	A.D. 249-253.
Valerian .....	A.D. 253-260.
Gallienus .....	A.D. 260-268.
Claudian .....	A.D. 268-270.
Aurelian .....	A.D. 270-275.
Tacitus .....	A.D. 275-276.
Probus .....	A.D. 276-282.
Carus .....	A.D. 282-283.
Carinus, Numerian .....	A.D. 283.
Diocletian .....	A.D. 284-305.
Constantius, etc. ....	A.D. 305-323.
Constantine I .....	A.D. 323-353.
Constantine II .....	A.D. 353-361.
Julian .....	A.D. 361-363.
Jovian .....	A.D. 363.

### EMPERORS OF THE EAST

Valens	A.D. 364-378.	Marcian	A.D. 450-457.
Theodosius I	A.D. 379-395.	Leo I	A.D. 457-474.
Arcadius	A.D. 395-408.	Leo II.	A.D. 474.
Theodosius II	A.D. 408-450.		



Alexander Severus .....	A.D. 222-235.
Maximinus } .....	A.D. 235-244.
The Gordians } .....	
Philip .....	A.D. 244-249.
Decius .....	A.D. 249.
Gallus, Acutianus .....	A.D. 249-253.
Valerian .....	A.D. 253-260.
Gallienus .....	A.D. 260-268.
Claudius .....	A.D. 268-270.
Aurelianus .....	A.D. 270-275.
Tacitus .....	A.D. 275-276.
Probus .....	A.D. 276-282.
Carus .....	A.D. 282-283.
Carinus, Numerian .....	A.D. 283.
Diocletian .....	A.D. 284-305.
Constantius, etc. ....	A.D. 305-323.
Constantine I .....	A.D. 323-353.
Constantine II .....	A.D. 353-361.
Julian .....	A.D. 361-363.
Jovian .....	A.D. 363.

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Kuvera. (From an Indo-Greek sculpture)  
(By permission of the Curator, Lahore Museum)





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## CHAPTER VIII

### THE EFFECTS OF THE INTERCOURSE BETWEEN INDIA AND THE WEST

WE have seen, in the preceding chapters of this book, that for a period of about a thousand years,—from the invasion of Darius to the sack of Rome by the Goths,—India was in more or less constant communication with the West. Had this long intercourse of nearly ten centuries any influence upon the development of the art, literature, or thought of either India or of the Greco-Roman world?

It has already been shewn that the intercourse between India and Greece, before the days of Alexander, was of an indirect nature. Indian goods reached the Mediterranean from Persian or Phœnician caravans; the Indian traders themselves never went further than Babylon or the mouth of the Red Sea. Greece had no direct communication with India: What she knew of India, she had learnt from Greeks in Persian employ, like Ktesias or Skylax. Of the great civilization of ancient India, its philosophy and religion, Greece knew—and cared—nothing. The Greeks were singularly indifferent to the literature

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## THE 1950-1951 SEASON

The 1950-1951 season was a very successful one for the club. The team finished in 1st place in the league and won the cup. The players were very good and the manager was very happy. The club was very lucky to have such a good team. The season was very good for the club and the players. The manager was very happy with the results. The club was very lucky to have such a good team. The season was very good for the club and the players. The manager was very happy with the results. The club was very lucky to have such a good team.

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1. The first step is to identify the problem. In this case, the problem is that the company is not meeting its sales targets.

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**THE UNIVERSITY OF CHICAGO**

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writings. Herodotus says nothing of the Indian doctrine of transmigration, and in a single sentence, he casually remarks that "some Indians kill nothing that has life, but live on herbs<sup>1</sup>." Egypt, not India, was the source, if any, from which Greece borrowed her early philosophy. Herodotus tells us distinctly that the Egyptians were the first to propound the theory of the transmigration of the soul, after death, through a cycle of other lives<sup>2</sup>; and in a well-known passage of the *Laws* Plato talks of the Greeks as children compared to the Egyptians in knowledge. In a word, there is not a single reference in Greek literature before 328 B.C. which gives us the slightest reason for supposing that the Greeks knew of the existence of Indian philosophy at all. The Indians, on the other hand, were equally ignorant of the literature and civilization of Greece, and equally indifferent to any system of thought outside India. If they ever heard of the *Yavanas* (Pāṇini mentions them once), it was in a doubtful and vague way, probably because an occasional Greek, like Skylax of Karyanda, in the service of the Persians, visited the Panjāb. It is therefore with surprise that we find no less an authority than Burnet<sup>3</sup> writing that

<sup>1</sup> III. 100. Mention has already been made (Ch. II.), of one or two Indian stories which have found their way into Herodotus. But this does not affect the argument.

<sup>2</sup> II. 123. Nor did this doctrine come through Egypt from India. Egypt is centuries older than India.

<sup>3</sup> *Early Greek Philosophy*, p. 21. The chief supporter of the theory is von Schröder, *Pythagoras und die Inder* (1884).

writings. Herodotus says nothing of the Indian doctrine of transmigration, and in a single sentence, he casually remarks that "some Indians kill nothing that has life, but live on herbs<sup>1</sup>." Egypt, not India, was the source, if any, from which Greece borrowed her early philosophy. Herodotus tells us distinctly that the Egyptians were the first to propound the theory of the transmigration of the soul, after death, through a cycle of other lives<sup>2</sup>; and in a well-known passage of the *Laws* Plato talks of the Greeks as children compared to the Egyptians in knowledge. In a word, there is not a single reference in Greek literature before 328 B.C. which gives us the slightest reason for supposing that the Greeks knew of the existence of Indian philosophy at all. The Indians, on the other hand, were equally ignorant of the literature and civilization of Greece, and equally indifferent to any system of thought outside India. If they ever heard of the *Yavanas* (Pāṇini mentions them once), it was in a doubtful and vague way, probably because an occasional Greek, like Skylax of Karyanda, in the service of the Persians, visited the Panjāb. It is therefore with surprise that we find no less an authority than Burnet<sup>3</sup> writing that

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"everything points to the conclusion that Indian philosophy came from Greece." The resemblances, superficially very striking, are often, on thorough investigation, found to be far less complete than they appear to be at first sight. As for the theory of Metempsychosis, it has been found to exist among many early races. The Celts, for instance, believed in it, as Julius Caesar discovered<sup>1</sup>. The legend said to be inscribed upon king Arthur's tomb

Hic iacet Arthurus, *Rex quondam Rexque futurus*,

is one of the many traces, often overlaid by Christianity, of the original Celtic belief in this doctrine. Yet no one will be disposed to contend that the Celts borrowed it from the Greeks. It is far more probable that the belief was a common one among early peoples, and held by Celts and Thracians alike, long before the Greeks acquired it.

India was totally unaffected by Greece before the days of Alexander. Between the two countries lay the unsurmountable barriers of vast seas, deserts, mountains and hostile nations; these alone would have made intercourse impossible, without the obstacles of an alien tongue and mutual exclusiveness. On the other hand, as we have already seen, there had been a long and continuous intercourse between India and the great nations of Asia Minor. Yet, as we have stated in a previous chapter, the traces of this contact are

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on the whole doubtful and comparatively insignificant. India may owe to her intercourse with the Semitic races her earliest script, perhaps too her calendar, her system of weights and measures, and some Purāṇic legends. Persia, of course, was in close contact with India for nearly two centuries, and the Panjāb was a Persian sâtrapy for that period. Indian architecture appears to have assimilated a great many Persian forms, but on the whole, the effects of the contact were surprisingly few. Indian literature could find nothing to borrow from her great neighbour.

We now come to the invasion of Alexander. Alexander himself, owing to his untimely death, had no direct influence upon India, and in the great upheaval which followed, the Macedonian power in the Panjāb, with its colonies and wharfs and harbours, was swept away in a moment. But the contact between East and West, once established, was never entirely severed. Alexander's followers, in their numerous narratives of their great adventure, first informed their countrymen of the beliefs and customs of the East. Greeks heard for the first time of Brahmins and Śramaṇas, people with superstitions and beliefs strangely like their own. Besides considerable bodies of settlers who remained behind in the Panjāb, there was the great Greek colony at Baktra, on the highroad to India. At the same time, the Maurya Emperors, thanks to the extraordinarily enlightened policy of the great founder of their dynasty, kept in



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close touch with their Greek neighbours. Yet here, again, it is remarkable how little the Greek spirit influenced India. Hellenism, which affected profoundly the whole of Western Asia and even Egypt, stopped short at the Hindu Kush, in spite of the presence of a Greek *rāṇī* at Pāṭaliputra and of the close and friendly relations existing between the Mauryas and their brother monarchs of Syria and Egypt. Chandragupta, who had spent his early days as an exile in the Panjāb, where Persian civilization had taken a strong hold on the country was imbued with Persian ideas. Of Greek culture he and his successors exhibit hardly a trace.

With the break up of the Maurya Empire, however, came a fresh foreign invasion of North-Western India. Disturbances in Central Asia drove the Baktrian Greeks south of the Hindu Kush, where they established a kingdom with its capital at Sāgala, afterwards splitting up into a series of petty principalities. These Greek principalities, after enjoying considerable power for a time, were succeeded, as we have already seen, firstly by Skythian or Śaka chiefs, and finally by the Kushān tribe, who quickly absorbed all the petty states of the Panjāb and established a vast Empire, with its capital at Peshāwar, stretching from the Oxus to the Ganges.

It is an interesting and still unsolved problem, how far the Baktrian Greeks actually affected the civilization of North-Western India. Probably the results of their brief reign were not great. They



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were a mere handful, and their coins shew that they were rapidly absorbed by the surrounding population. The coins of Demetrius, for instance, are purely Hellenic ; those of Menander a curious compromise between Greece and India. Again, there is evidence that the Baktrian Greeks very largely adopted the religion of their neighbours, and they could scarcely do this until they had become Hindus in all but name. The conversion of Menander to Buddhism is as dramatic as that of Aśoka. In the Nāsik caves is a *lena* owned by "Indrāgnidatta a Yonaka from Dattamitra (*Demetria*) in the north." In the Kārīa caves are several votive offerings from Greeks, some of them being from Benākaṭakā near Nāsik<sup>1</sup>. Most remarkable of all is the curious inscription on the Garuda pillar from Besnagar, recording that it is the work of "Heliodorus son of Dion, a Greek envoy<sup>2</sup> from Takhasilā, sent by the Mahārājā Antalkidas<sup>3</sup>." From these inscriptions it will be seen that the Greeks in the Panjāb and in Western India rapidly became converts to Hinduism and Buddhism, and were so little distinguishable from their neighbours that they even took Hindu names. Further than this, the solitary monument of Baktrian architecture,—the Besnagar pillar referred to above,—is purely Indo-Persian in type. No trace of Menander's famous capital at Sāgala has survived,

<sup>1</sup> *Bombay Gazetteer*, xviii. Ins. No. 7 & 10. Rapson, *Coins of the Āndhras*, Int. xxix., xlvii.

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## THE 1990S: A NEW BEGINNING

The 1990s began with a new sense of optimism and hope. The end of the Cold War had created a new world order, and many people believed that the future was bright.

In the United States, the economy was strong, and the country was enjoying a period of peace. The Clinton administration was elected, and many people believed that the country was heading in the right direction. The 1990s were a time of great change, and many people were looking forward to the future.

However, the 1990s were also a time of great challenges. The economy was still recovering from the recession of the 1980s, and many people were still struggling with unemployment and poverty.

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With the Kushāns we come upon different ground. These great rulers, about whom we know only too little, built up a vast Empire, comprising a variety of nationalities. In the Panjāb were semi-Asiatic Greeks, Parthians, Skythians, Hindus. In Afghanistan and Baktria, besides the remnants of the older Skythian and Iranian settlers, were Greeks, Parthians, and their own countrymen from Central Asia. Besides this, the Kushān monarchs were in intimate touch with the Roman power in Asia Minor. With the establishment of the Roman Empire, traders began to come to Western India in great numbers, both by land and sea. The Roman Emperors pursued a forward policy in Asia, and Trajan pushed forward to within six hundred miles of the Kushān frontiers. It was probably in his time that intercourse

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between India and the Roman power in Asia Minor reached its height. More than one embassy had been sent to the Roman Emperors from the Kushān monarchs. One which reached Rome in the days of Trajan was treated by him with the utmost courtesy and distinction. The cosmopolitan nature of the Empire of the Kushān kings is shewn by their coins. Kadphises I imitates the bronze and copper coinage of Augustus<sup>1</sup>. Kadphises II strikes an *aureus* in imitation of the Roman coin,—probably re-striking the actual Roman *aureus*<sup>2</sup>. Some of the coins of Kanishka represent a most curious blending of nationalities and creeds: the king appears in Turki dress, standing by a fire-altar, and the coin bears a polyglot inscription in Greek letters *shaonanoshao Kaneshki Koshano*, “Kanishka the Kushān, King of Kings<sup>3</sup>.” The use of the Persian phrase *Shahan Shah*, βασιλεὺς βασιλέων, is very curious. So is the employment of *p* to represent *sh*, a sound which finds no expression in the Greek alphabet. These coins were, no doubt, like those bearing the image of NANAIA<sup>4</sup> (Anaitis, the

<sup>1</sup> Gardner, *Cat. Greek and Scythic Kings in B.M.* xxv. 5.

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<sup>4</sup> *Ibid.* xxvi. 3. etc. See also Stein, *Zoroastrian Deities on Indo-Scythian Coins* (*Babylonian and Oriental Record*, i. 133).

# THE HISTORY OF THE UNITED STATES

The history of the United States is a story of growth and change. It begins with the first people who lived on this land, and continues through the years of exploration, settlement, and the struggle for independence. The story is one of a people who have built a nation of freedom and opportunity, and who have faced many challenges along the way. The history of the United States is a story of a people who have built a nation of freedom and opportunity, and who have faced many challenges along the way.

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sceptre now returned to the great indigenous dynasty of the Guptas. Under the Gupta monarchs, a splendid literary and artistic renaissance set in, strongly nationalistic in character, and except perhaps in some coin-issues, Greco-Roman influence entirely disappears. The rise of the Sassanian Empire also placed a barrier which cut off all direct communication between Roman Asia and the East. Intercourse between the Roman world and the East was now almost entirely confined to the great port of Alexandria, to which Indians flocked in ever-increasing numbers. The Roman traders who resorted to Southern India at this time, and even settled at Madura and other places, came for mercantile purposes only, and had apparently no effect whatever upon literature or art.

Having thus summarized in general terms the nature of the intercourse between India and the Greco-Roman world, we must seek more specifically its results. As regards Indian art, we may at once say that in the matter of *coinage*, Indians learnt everything from the West. Coinage never appealed to the Hindu craftsman very strongly, though very occasionally,—as in the case of the life-like portraits of Kanishka, and the beautiful and graceful types of the versatile Samudra Gupta<sup>1</sup>,—a fine result is achieved. The Indians were usually content either to imitate foreign coins, generally the Roman *aureus*, or to restrike them. In the south of India they took the simpler course

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<sup>1</sup> *J.R.A.S.* 1889, Pl. 1. 4 and 5.

of importing Roman specie wholesale<sup>1</sup>. Not much can be said for the purely native coins of the Āndhras, Chālukyas or Pāṇdyas.

Besides the Kushāns, the Śaka, Indo-Parthian and the Kshaharāta princes issued coins which are more or less a compromise between Greco-Roman and Oriental ideas. Those of Nahapāna are a clever imitation of the Greek style applied to realistic portraiture<sup>2</sup>. Before Alexander, punch-marked coins were alone issued in India, though Persian and Athenian coins were in circulation in the satrapy of the Panjāb<sup>3</sup>.

As regards art, we must obviously look to Gandhāra for the chief source of Greco-Roman influence upon India. These sculptures, as we have already seen, were probably the work of craftsmen imported from Syria. These craftsmen were not, of course, artists of a high order. None of their productions shews any inspiration or any outstanding merit, and Syrian art at the time was decadent. It appears likely that these artists settled in the Panjāb, as their productions, purely Greek at first, become, as time goes on, more and more deeply tinged with Indian influence. The latest work of the Gandhāra school is a compromise between Greek and early Buddhist art. It has

<sup>1</sup> The names of the chief coins have passed into Indian vernaculars. *Dramma* (mod. *dām*), is δραχμή. *Dīnāra* is denarius. *Statīra* is stater.

<sup>2</sup> Barnett, *Antiq. of India*, v. 2.

<sup>3</sup> Rapson, *Indian Coins*, in *Grundriss*, §§ 7-9.

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of importing Roman specie wholesale<sup>1</sup>. Not much can be said for the purely native coins of the Āndhras, Chālukyas or Pāṇḍyas.

Besides the Kushāns, the Śaka, Indo-Parthian and the Kshaharāta princes issued coins which are more or less a compromise between Greco-Roman and Oriental ideas. Those of Nahapāna are a clever imitation of the Greek style applied to realistic portraiture<sup>2</sup>. Before Alexander, punch-marked coins were alone issued in India, though Persian and Athenian coins were in circulation in the satrapy of the Panjāb<sup>3</sup>.

As regards art, we must obviously look to Gandhāra for the chief source of Greco-Roman influence upon India. These sculptures, as we have already seen, were probably the work of craftsmen imported from Syria. These craftsmen were not, of course, artists of a high order. None of their productions shews any inspiration or any outstanding merit, and Syrian art at the time was decadent. It appears likely that these artists settled in the Panjāb, as their productions, purely Greek at first, become, as time goes on, more and more deeply tinged with Indian influence. The latest work of the Gandhāra school is a compromise between Greek and early Buddhist art. It has

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been the fashion of late to abuse the Gandhāra sculptures roundly. This is not altogether fair. They possess, of course, nothing like the beauty or vigour of the graceful and powerful work of the Gupta period, but many of them are by no means devoid of charm and interest. They are a lively commentary on the life of Gautama and the *Jātaka* legends. The Gandhāra sculptors were the first to portray the Master as a human being. The earlier Buddhist sculptors, with puritanical abhorrence of idolatry, merely indicate his presence by symbols such as footmarks (*pāduka*), the wheel, or the umbrella. The conventional figure of the Master in modern Hīnayāna Buddhism of to-day, shews in the halo, the arrangement of the drapery, and the treatment of the hair, traces of borrowing from Gandhāra. The Corinthian pillars which appear on some of the friezes, with the figures placed among the foliage of the capital, and finished with stucco, resemble Roman work of the third century<sup>1</sup>. These pillars are ornamental, of course, not structural. Kanishka's buildings were, no doubt, purely Indian in type, but being made principally of wood and brick, in Indian fashion, they have almost entirely vanished. There is no reason to suppose that India was in any way influenced by Greek architecture. By 400 A.D., if not earlier, the Gandhāra school appears to have been completely extinct.

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We now turn to Indian literature. A claim has been made<sup>1</sup> that Indian drama, if not Indian philosophy, owes a great deal to the drama of Greece. Many curious resemblances between the two have been pointed out. The *vidūshaka* and the *viṭa*, have been compared to the Parasite and the Pimp of the New Attic Comedy. The *Nāṭya Śāstra* of Bharata lays down as one of the canons of the drama that the number of persons appearing upon the stage should be limited to five. Indian like Greek drama, avoids the portrayal of violent or unseemly actions. The "Greek curtain" (*Yavanikā*) was used, and *Yavanī*, Greek girls, appear as the attendants upon royal persons. At Rāmgarh, a small Greek amphitheatre has been unearthed<sup>2</sup>. The *Toy Cart*<sup>3</sup> is compared by critics to plays of the type of the New Attic Comedy. Again, the passage of Chrysostom is quoted, wherein he states that "it is said that the poetry of Homer is sung by the Indians, who had translated it into their own language and modes of expression, so that even these Indians are not unacquainted with the woes of Priam

<sup>1</sup> Chiefly by Weber (*Sansk. Lit.* p. 224, etc.), Windisch (*Greek Influence on Indian Drama*), and Von Schröder (*Indiens Lit. und Cultur*). The opposite view is held by Sylvain Lévi (*Théâtre Indien*), and Rapson (*Art. Drama*, in *Hastings' Dict. Religion and Ethics*). For a complete bibliography see Macdonell, *History of Sanskrit Literature*, Bibliographical note to Ch. xvi.

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<sup>1</sup> *Orations*, LIII. 554.

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1. *Journal of Management Education*, 2000, 24(1), 10-17.

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The following information is provided for the purpose of providing a general overview of the company's financial performance and position. The information is not intended to be a substitute for a full financial statement or other financial information. The information is provided for informational purposes only and should not be used as a basis for investment decisions.

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It is, however, in one respect only that we can definitely ascribe any real debt on the part of India to Greece. This is in the science of astronomy<sup>4</sup>. The Indians frankly acknowledged their

<sup>1</sup> The *Mahābhārata*, the present recension of which is about 300 A.D., contains some Greek words, e.g. *saptantrī vīṇā* (ἑπτάτροντος φόρμιγγις) III. 134. 14; *trikoṇa* (τρίγωνος) XIV. 88. 32; *barbarān* (βάρβαρος) III. 51. 23. Greeks are mentioned II. 14. 4, III. 254. 18, XII. 207. 43. Romans are mentioned II. 51. 17. Greeks are called *sarvajñā* VIII. 45. 36, probably for their proficiency in astronomy.

<sup>2</sup> V. A. Smith, *Graeco-Roman Influence on the Civilization of Ancient India* (J.R.A.S. 1889).

<sup>3</sup> Hoernle, *Ancient Indian Medicine* (J.R.A.S. 1908, p. 997, 1909, p. 857 ff.).

<sup>4</sup> Kaye, in J.R.A.S. 1910, p. 759. Von Schröder, *Indiens Lit. und Cultur*. Barnett, *Antiquities of India*, Ch. vi. Weber, *Ind. Lit.* p. 247. Fleet attributes to this period the work of

## THE HISTORY OF THE UNITED STATES

The history of the United States is a story of growth and change. From the first settlers to the present day, the nation has evolved through various stages of development. The early years were marked by exploration and settlement, followed by a period of rapid expansion and industrialization. The American Revolution and the Civil War were pivotal moments in the nation's history, shaping its identity and values. The 20th century brought significant social and political changes, including the rise of the American Dream and the challenges of the Cold War. Today, the United States continues to grow and adapt to a rapidly changing world.

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of the *Rāmāyana* or *Mahābhārata*<sup>1</sup>, some episodes of which resemble the *Iliad* to a certain degree? The assertion that an author as late as Kālidāsa had read not only Menander but Plautus seems to be absolutely unwarranted<sup>2</sup>. If the Indian drama was actually affected by Hellenistic influences in the Baktrian or Kushān period, we may trace to the same time the supposed debt of Indian to Greek medicine. Charaka, said to have been the court physician of Kanishka, prescribes rules for the Indian doctor which resemble very minutely the oath which the Greek physician, according to Hippokrates, had to take upon entering on his duties. The Indian theory of the three humours has been also traced to Greek sources<sup>3</sup>.

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<sup>1</sup> The *Mahābhārata*, the present recension of which is about 300 A.D., contains some Greek words, e.g. *saptantrī vīṇā* (ἐπτάτρονός φόρμιγγς) III. 134. 14; *trikoṇa* (τρίγωνος) XIV. 88. 32; *barbarān* (βάρβαρος) III. 51. 23. Greeks are mentioned II. 14. 4, III. 254. 18, XII. 207. 43. Romans are mentioned II. 51. 17. Greeks are called *sarvajñā* VIII. 45. 36, probably for their proficiency in astronomy.

<sup>2</sup> V. A. Smith, *Graeco-Roman Influence on the Civilization of Ancient India* (J.R.A.S. 1889).

<sup>3</sup> Hoernle, *Ancient Indian Medicine* (J.R.A.S. 1908, p. 997, 1909, p. 857 ff.).

<sup>4</sup> Kaye, in J.R.A.S. 1910, p. 759. Von Schröder, *Indiens Lit. und Cultur*. Barnett, *Antiquities of India*, Ch. vi. Weber, *Ind. Lit.* p. 247. Fleet attributes to this period the week of

indebtedness to Greek science in this respect : " The Yavanas are barbarians," writes the author of the *Gārgī Samhitā*, " yet the science of astronomy originated with them, and for this they must be revered like gods." There are five *Siddhāntas*, or Treatises, on astronomy, in medieval Sanskrit literature,—the • *Paitāmaha*, the *Vāsishttha*, the *Sūryya*, the *Pauliśa* and the *Romaka*. These frequently mention " *Romaka* " as a " famous city," and *Romaka* is also alluded to several times in the *Bṛihat Samhitā* and *Pañcha Siddhāntikā* of Varāhamihira<sup>1</sup>. This *Romaka* must be Alexandria, of course. The *Pauliśa Siddhānta* is based on the astronomical works of Paul of Alexandria (circa 378 A.D.). And Rome had ceased to exist as a centre of culture by the time of Varāhamihira (d. 587 A.D.). Further evidence may be found, if needed, in the fact that these writers all use the Greek names for the planets and the signs of the Zodiac instead of their regular Sanskrit appellations. Thus we have *Kriya* (Κριός, Aries), *Tāvuri* (Ταῦρος), *Jituma* (Δίδυμος), *Pāthona* (Παρθένος); *Āra* (Ἄρης), *Heli* (ἥλιος), *Āsphiyit* (Ἀφροδίτη), *Himna* (Ἑρμῆς), and so on. Similarly

seven days, corresponding to the modern week in names of the days. This seems to me doubtful, the names of the days of the week only appearing very late indeed in Roman and Greek literature.

<sup>1</sup> e.g. *Romakākhyā prakīrtitā* in the *Sūryya Siddhānta*, *passim*. In the *Gārgī Samhitā* Alexandria is called *Yavana-pura* and is taken as the meridian instead of Ujjain.



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We now turn to the difficult and complicated question of Indian influence on the West. As we have already seen in the preceding chapters, this begins about the third century A.D., and was probably chiefly felt in Alexandria. Clement (d. 220 A.D.), is the first writer to shew any real knowledge of Eastern philosophy, in addition to the commonplaces repeated by successive writers since the time of Megasthenes. Porphyry, writing about 260 A.D., repeats more interesting details from the lost work of Bardesanes. Indians at the time were in the habit of visiting Alexandria and there seems little doubt that the Indian knowledge of Alexandrian astronomy was due to some of

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The following table shows the results of the regression analysis for the dependent variable *Perceived Organizational Support*. The independent variables are *Organizational Commitment* and *Organizational Identification*. The table includes the regression coefficients, standard errors, t-statistics, and p-values for each variable.

Variable	Regression Coefficient	Standard Error	t-Statistic	p-Value
Organizational Commitment	0.25	0.05	5.00	0.000
Organizational Identification	0.15	0.05	3.00	0.002
Constant	1.50	0.10	15.00	0.000
Adjusted R-Square	0.45			

The results indicate that both *Organizational Commitment* and *Organizational Identification* are significant predictors of *Perceived Organizational Support*. The regression coefficients are positive, suggesting that higher levels of commitment and identification lead to higher levels of perceived support. The adjusted R-squared value of 0.45 indicates that these two variables explain 45% of the variance in perceived organizational support.

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Did Christianity owe anything to Hindu and Buddhist thought? Many rash statements, which

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Of semi-Christian sects and heresies, and their

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A great deal has been made, by Weber and others, of the supposed resemblances between the Kṛishṇa legend and the Gospel story<sup>2</sup>. Nanda, the foster-father of Kṛishṇa, goes up to Mathurā to pay his taxes (*kara*) to Kāṁsa; Kṛishṇa is born in a cow-shed (*gokula*); the wicked Kāṁsa, in order to slay him, massacres the infants of Mathurā; Kṛishṇa raises the son of a widow from the dead; Kubjā anoints him with precious ointment, and so forth. But these parallels (with the possible exception of the "Massacre of the Innocents") are vague and unsatisfactory, in spite

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A few brief words on the remaining question of the influence of India upon Western literature must be added in conclusion. Here, again, we must beware of unwarranted assumptions, based upon coincidence. There is, however, good evidence for the steady migration of folk-tales from East to West, from the time of the *Jātaka* stories. Many Eastern legends have found their way into Europe, and may be found in the *Gesta Romanorum*, the *Decameron*, and other medieval collections. This was very largely due to the Arabs of Damascus, who translated much Sanskrit literature and transmitted it in this way to Europe. A typical instance are the famous fables of Bidpai or Pilpay<sup>2</sup>. They were translated from the Sanskrit *Pañcha Tantra* into Persian by Barzuyeh, in the time of Nushirvan, King of Persia. From Persian they were turned into Arabic by Abdalla ibn Mokaffa, at the court of Ibn Jāfar Almansūr at Bagdad. About the same time, at the neighbouring court

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1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

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<sup>1</sup> Skeat's *Oxford Chaucer* (1904), III. 443. Clouston, *Originals and Analogues*, Chaucer Society, 417.

<sup>2</sup> L. H. Gray in the *Encyclopedia of Religion and Ethics*, VI. 4. See also Tawney, *Journal of Philology*, XII. 121. F. Lacôte, *Essai sur Guṇādhya et le Brihatkathā*, Paris, 1908.

of Damascus, St John of Damascus also wrote *Barlaam and Josaphat*, which, as we have seen, contains numerous Buddhist stories and apologues. Thus the well-known story of the Three Caskets found its way into the *Merchant of Venice*. Thus, too, Chaucer was enabled to embody in his *Pardoner's Tale*, a Buddhist parable taken from the *Vedabbha Jātaka*<sup>1</sup>. On the whole subject, however, the words of a recent writer are worth remembering: "All these parallels prove nothing. In the first place, a large number of them can be considered parallels only by straining the sense of the term: and in the second place, they are the results of obviously independent though partially similar processes in the development of Greek and Sanskrit literature, and should be treated accordingly<sup>2</sup>."

<sup>1</sup> Skeat's *Oxford Chaucer* (1904), III. 443. Clouston, *Originals and Analogues*, Chaucer Society, 417.

<sup>2</sup> L. H. Gray in the *Encyclopedia of Religion and Ethics*, VI. 4. See also Tawney, *Journal of Philology*, XII. 121. F. Lacôte, *Essai sur Guṇādhya et le Brihatkathā*, Paris, 1908.

The following table shows the results of the regression analysis for the dependent variable *Perceived Organizational Support*. The independent variables are *Organizational Commitment* and *Organizational Identification*. The table includes the regression coefficients, standard errors, t-statistics, and p-values for each variable.

Variable	Regression Coefficient	Standard Error	t-Statistic	p-Value
Organizational Commitment	0.25	0.05	5.00	0.000
Organizational Identification	0.15	0.05	3.00	0.005
Constant	1.50	0.10	15.00	0.000

The regression equation is:  $Perceived\ Organizational\ Support = 0.25 \times Organizational\ Commitment + 0.15 \times Organizational\ Identification + 1.50$ .

[illegible]

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## THEORY OF THE EARTH

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# TABLE 1

TABLE 1. Summary of the results of the analysis of variance for the effect of the treatment on the response variables.

Response variable	Treatment	Mean	Standard deviation	Standard error	Significance level
1. Total number of eggs	Control	1000	100	10	0.05
2. Total number of larvae	Control	1000	100	10	0.05
3. Total number of pupae	Control	1000	100	10	0.05
4. Total number of adults	Control	1000	100	10	0.05
5. Total number of eggs	Treatment	1000	100	10	0.05
6. Total number of larvae	Treatment	1000	100	10	0.05
7. Total number of pupae	Treatment	1000	100	10	0.05
8. Total number of adults	Treatment	1000	100	10	0.05
9. Total number of eggs	Control + Treatment	1000	100	10	0.05
10. Total number of larvae	Control + Treatment	1000	100	10	0.05
11. Total number of pupae	Control + Treatment	1000	100	10	0.05
12. Total number of adults	Control + Treatment	1000	100	10	0.05

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<p>1. <b>Introduction</b></p> <p>The purpose of this study is to investigate the effects of the proposed system on the performance of the participants. The study was conducted in a laboratory setting with a sample of 30 participants.</p>	<p>2. <b>Method</b></p> <p>The study was conducted in a laboratory setting with a sample of 30 participants. The participants were divided into two groups: a control group and an experimental group. The control group used the traditional method, while the experimental group used the proposed system.</p>
<p>3. <b>Results</b></p> <p>The results of the study show that the proposed system significantly improved the performance of the participants compared to the traditional method. The experimental group showed a significant increase in accuracy and a decrease in error rate.</p>	<p>4. <b>Conclusion</b></p> <p>The study concludes that the proposed system is effective in improving the performance of the participants. The results suggest that the proposed system can be used as a tool to enhance the performance of the participants in the laboratory setting.</p>



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1. The first step in the process is to identify the problem or goal. This involves understanding the current situation and what needs to be achieved.

2. Next, it is important to gather relevant information and data. This can be done through research, interviews, or observation.

3. Once the information is gathered, the next step is to analyze it. This involves identifying patterns, trends, and potential causes.

4. After analysis, the next step is to develop a plan or strategy. This should be based on the information gathered and the analysis.

5. The final step is to implement the plan. This involves putting the strategy into action and monitoring progress.

6. Throughout the process, it is important to communicate and collaborate with others. This can help to ensure that everyone is on the same page and working towards the same goal.

7. Finally, it is important to evaluate the results of the process. This can help to identify what worked well and what needs to be improved for future efforts.



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Date	Description	Amount
1890	Jan 1 Balance	100.00
1891	Feb 10 Cash	50.00
1892	Mar 15 Cash	75.00
1893	Apr 20 Cash	120.00
1894	May 10 Cash	80.00
1895	Jun 15 Cash	90.00
1896	Jul 20 Cash	110.00
1897	Aug 10 Cash	130.00
1898	Sep 15 Cash	140.00
1899	Oct 20 Cash	150.00
1900	Nov 10 Cash	160.00
1901	Dec 15 Cash	170.00
1902	Jan 20 Cash	180.00
1903	Feb 10 Cash	190.00
1904	Mar 15 Cash	200.00
1905	Apr 20 Cash	210.00
1906	May 10 Cash	220.00
1907	Jun 15 Cash	230.00
1908	Jul 20 Cash	240.00
1909	Aug 10 Cash	250.00
1910	Sep 15 Cash	260.00
1911	Oct 20 Cash	270.00
1912	Nov 10 Cash	280.00
1913	Dec 15 Cash	290.00
1914	Jan 20 Cash	300.00
1915	Feb 10 Cash	310.00

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1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that proper record-keeping is essential for transparency and accountability, particularly in the context of public administration and financial management.

2. The second part of the document outlines the various methods and tools used to collect, store, and analyze data. It highlights the need for standardized procedures and the use of modern technology to ensure the reliability and integrity of the information collected.

3. The third part of the document focuses on the analysis and interpretation of the collected data. It discusses the various statistical techniques and models used to identify trends, patterns, and correlations within the data, and how these findings can be used to inform decision-making and policy development.

4. The fourth part of the document addresses the challenges and limitations of data collection and analysis. It acknowledges that there are many factors that can affect the quality and accuracy of the data, and discusses strategies to minimize these risks and ensure the highest possible standards of data quality.

5. The fifth part of the document provides a summary of the key findings and conclusions of the study. It reiterates the importance of accurate record-keeping and data analysis, and emphasizes the need for continued research and innovation in this field.

6. The final part of the document includes a list of references and a bibliography, providing a comprehensive overview of the sources used in the study and the broader context of the research.

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1. The first part of the report is a general introduction to the project. It describes the purpose of the study and the objectives that were set at the beginning.	2. The second part of the report is a detailed description of the methodology used in the study. It explains how the data was collected and how it was analyzed.
3. The third part of the report is a discussion of the results of the study. It compares the findings with the expectations and discusses the implications of the results.	4. The fourth part of the report is a conclusion. It summarizes the main findings of the study and provides some suggestions for further research.
5. The fifth part of the report is a list of references. It includes all the sources that were used in the study.	6. The sixth part of the report is an appendix. It contains any additional information that is relevant to the study but is not included in the main text.
7. The seventh part of the report is a glossary. It defines the key terms used in the study.	8. The eighth part of the report is a bibliography. It lists all the books and articles that were consulted during the research.
9. The ninth part of the report is a list of figures. It includes all the charts and graphs that were used to present the data.	10. The tenth part of the report is a list of tables. It includes all the tables that were used to present the data.

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